

**TEAM MINISTRY : AN EXAMINATION OF THE
PRESTBYTERY OF EDINBURGH'S
CRAIGMILLAR EXPERIMENT 1970-1977**

Douglas Galbraith

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews



1985

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TEAM MINISTRY

An examination of the Presbytery of Edinburgh's
Craigmillar Experiment: 1970 - 1977

Thesis submitted for the degree of Master of
Philosophy

DOUGLAS GALBRAITH

May 1984



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ABSTRACT

Recent changes in church and society have challenged the traditional ministry pattern of one-minister-one-parish. An arrangement which is being offered with increasing frequency as a possible alternative is team ministry, in which more than one minister - or ministers and (usually) full-time lay people - share in ministry to a congregation or group of congregations.

Taking as starting-point a team ministry established in Craigmillar, Edinburgh, by the Presbytery of Edinburgh in 1970, the thesis explores the possibilities and problems inherent in this pattern of ministry.

After an analysis of the situation which has brought about an increase in team work in Scotland and England, as well as in the Uniting Church in Australia, a detailed description is offered of the team based principally on two Church of Scotland congregations in Craigmillar, a housing estate to the south-east of Edinburgh. A comparison is then made with other corporate ministries in Scotland in existence at about the same time - in Greenock, Livingston, Drumchapel, Paisley and in the Gorbals area of Glasgow.

The discussion about team ministry is then widened by an account of proposals made by the General Assembly of the Church of Scotland's "Committee of Forty" (1971-78) of which the author was a member, and by a survey of reports, consultations and published literature relevant to the topic.

In the light of this, team ministry is now explored under five headings - the potentially stronger role of the team in equipping and leading the congregation as well as attendant problems; advantages of team ministry in bringing the congregation and the wider community more effectively face to face; matters relating to the health of the team, including the questions of accountability and leadership; and forms of education which will better prepare ministers and others to work together in a team.

- a) I certify that Douglas Galbraith has fulfilled the conditions of the Resolution of the University Court, 1981, No.2, and is qualified to submit this thesis in application for the Degree of Master of Philosophy.

Signature of Supervisor

- b) I was admitted as a research student under Ordinance 350 (General No. 12) on 1st April, 1980, and as a candidate for the degree of M.Phil. under Resolution of the University Court, 1981, No. 2 on the same date.

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I. INTRODUCTION

A. THE NEED FOR A STUDY OF TEAM MINISTRY

"Team ministry", now being explored as an alternative to the "one-man-one-parish" pattern of church leadership, has so far been the subject of surveys rather than studies. The need has been for contact between those exploring the possibilities or facing the difficulties in this new approach. Publications have sought to share experience, compare notes or offer support and have been of interest primarily to those who themselves work in team situations. A study which draws upon the experience of team ministries as a whole has yet to appear, and it is hoped that the present evaluation may contribute to such an investigation.

The main part of this study is given over to an account and an evaluation of one of the few examples of team ministry involving the Church of Scotland, which spanned the years 1970-77 and operated in two linked charges in the Craigmillar district of Edinburgh. Comparison will be made where appropriate with other examples of team ministry or similar arrangements, and reference will be made to relevant literature. The life of the Craigmillar team ministry co-incided with that of the "Committee of Forty" (of which the writer was a member), part of whose remit was the consideration of appropriate structures of ministry for the church today; reference will be made to the discussions and reports of that Committee, particularly as regards team ministry.

The study is undertaken for the following reasons.

1. The team in Craigmillar was deliberately established by the Presbytery of Edinburgh as "an experiment in team ministry" both in response to the particular needs of a city parish as well as to a call from the General Assembly of the Church of Scotland for presbyteries "to consider carefully forms of co-operation between congregations and possible forms of deployment of ministerial resources which may better fit the changing situation in the church" (1). It is important that the progress of such an experiment and any results thereof be recorded to assist future planning in the church. Any evaluations by the Presbytery were made for the purpose of deciding whether or not to continue the experiment; they were directed principally towards the immediate effectiveness of the team in carrying out ministry in the district, rather than as an appraisal of team ministry itself, and were not made public.

2. There is widespread misunderstanding about the nature of team ministry, and this militates against the development of such new patterns of ministry where the situation calls for it. For example, team ministry is not only seen as threatening the status of the ordained minister but also as having a negative effect on the special relationship of minister and people. Angus MacVicar, in an article entitled *No substitute for a real minister* sees team ministry as replacing a personal pastoral ministry by a bureaucratic structure, efficient but impersonal. He expresses the fear of many that a team would be no more than a series of changing faces, where the demands of a rota have priority over the needs of people, a system less responsive to needs which arise and less sensitive to the people in their care, who would become "clients". In his view, team ministry is no less than the destruction of the parish ministry - "the great glory and strength of the kirk" (2).

That this was not only the view of one person was shown when the Committee of Forty made a survey of attitudes to teams, following their report to the General Assembly in 1975. (See in more detail below p. 113ff). One congregation replied that *"team ministry might become like doctors' teams and so lose personal touch"*, and it was Lord Ballantrae's view that *"a team ministry is a poor substitute for the traditional concept of a pastoral shepherd of souls, a father of all his flock"*. This view understands team ministry as impersonal and remote, a threat to the concept of ministry which prevails in the Church of Scotland. In an article in *"Manse Mail"* entitled *"There's not much wrong with the parish ministry"*, John R. Gray writes that the church should be administered *"in accordance with the gospel and not as a business concern"* and describes team ministry as a *"headless monster"*. In his view, *"there has to be someone with whom the buck stops"* (3).

It is interesting that these misgivings do not arise from actual experience in the church of team ministry since, at least in Scotland, very few examples exist. It is important at this juncture, especially when influential people are publicly expressing their reservations, for any first-hand information to be shared so that any substance in these criticisms may be established and any misunderstandings corrected.

3. Experience of collegiate ministry in the past in the Church of Scotland has left behind the belief that team ministry *"does not work"*. This began as an early nineteenth century attempt to meet a growing population but could later result in two *"charges"* worshipping in the same building, a situation which has only relatively recently been changed. The two ministers would be called by their respective congregations without reference to the other. Another version was the practice of the appointment of a Colleague (or Associate) and Successor during a ministry. It was

often the case that the ministers in question did not co-operate well with each other and in the lore of the Church of Scotland this, rightly or wrongly, is considered to have been the norm. In the present day, it is still often said, sometimes with pride, that "ministers cannot work together". What truth there is in this and what factors inhibit co-operation between ministers insofar as this is the case must be examined.

4. A further reason for a study in team ministry lies in the confusion which surrounds the term itself. It has been used to describe different types of structures for ministry and it has often been sufficient for more than one person to be involved for the term to be used. Thus two ordained ministers working in two separate but associated congregations may be so designated. As well as referring to certain new forms of ministry, the term may be used to describe existing and familiar arrangements, such as arise in larger congregations from the employment of an assistant minister and a deaconess. The relationship of minister and Kirk Session is sometimes claimed as "team ministry".

No judgement can be made yet as to the accuracy of any of these usages. Several of the above examples, however, carry the implication, "What we have here is sufficient team and we need go no further". The result is that inadequate or impoverished patterns of ministry remain unexamined. It is clearly important to try to define "team ministry" so that a fuller understanding of its possibilities may lead to the enrichment of the quality of the ministry and mission of the church.

5. Team ministry is currently a matter of concern in the Uniting Church in Australia, which the writer now serves. At the union of the former Presbyterian, Methodist and Congregational churches in June 1977, congregational units were combined into parishes either representing the district shared by the constituent congregations before union or to match

the natural geography of the town or district. For example, 43% of the parishes in the Queensland Synod are described as "multiple staff parishes". At the time of union, it was resolved not to fuse existing congregations together, but to allow ministers and congregations to work and plan together so that in due course the most suitable arrangement for each local situation might emerge. Thus "team ministries" came into existence overnight, frequently without adequate preparation (although in many situations, congregations and ministers had been working together already). Many difficulties arising from this have now become urgent. A survey made by the Queensland Synod sums up the situation in this way:

"Following Union, some ministers found themselves in patterns of parish ministry for which their training and past experience had not prepared them. For some, all this added up to new possibilities and fresh challenges. Others were ambivalent but ready to go along with the situation. There were also ministers who were disorientated by the experience, and some continue to be so. Responses to our questionnaire indicated hurt being experienced. There is a real question as to whether the disorientated group have been given adequate support and understanding. They have needed to hear that any trouble a minister, or a Group-Team, has fallen into can be attributed in no small way to these tentative beginnings when, of necessity, places and people were pieced together. In the circumstance to have found a Multiple Staff experience awkward and disarming is not difficult to comprehend" (4).

Even more important, now that the former denominations have settled down together and the new church is turning with renewed vigour to its central task, it is necessary to help this involuntary emergence of team ministry give of its best to the church and show how the positive advantages of team ministry may be released for the ministry and mission of the church.

6. A further reason for undertaking this study relates to the writer's current appointment to a department of Practical Theology. In recent times, the discipline of practical theology has undergone some rehabilitation and is reaching towards its full status as a field of enquiry in its own right. Gutierrez, for example, sees theology as 'initial reflection on praxis', a study of the data derived from the Christian's 'active presence in history'.

This critical task is indispensable. Reflection in the light of faith must constantly accompany the pastoral action of the Church. By keeping historical events in their proper perspective, theology helps safeguard society and the Church from regarding as permanent what is only temporary. Critical reflection thus always plays the inverse role of an ideology which rationalizes and justifies a given social and ecclesial order. On the other hand, theology, by pointing to the sources of revelation, helps to orient pastoral activity; it puts it in a wider context and so helps it to avoid activism and immediatism (5).

In consequence it is less seen as the department which tells a would-be minister "how to do it", "applying" the findings of biblical, historical or systematic theology to the life of the church and the practice of the minister. Rather it examines the form the church takes at any particular time with a view to assisting it towards a fuller expression of its calling. Karl Rahner defines Practical Theology as "*that theological discipline which is concerned with the church's self-actualisation here and now - both that which is and that which ought to be. This it does by means of theological illumination of the particular situation in which the church must realise itself in all its dimensions*" (6).

To assist this process, practical theology must offer its services in making proper enquiry into experiments, developments and movements in the church, making a strength out of its detached viewpoint and its setting amongst the traditional theological disciplines. The daily life of the church must not be seen as "beneath" it, nor must those in the thick of things discount practical theology's contribution as unworldly or irrelevant. Dr. Alastair Campbell has summed up the nature of practical

theology's task by speaking of the juxtaposition of concrete situations of witness, celebration and service with the findings and formulations of the biblical, historical and philosophical subjects in the theological corpus. He sets practical theology the task "of selecting contemporary situations from the life of the church and the world and setting them alongside the current theories and research conclusions of biblical scholars, church historians and systematic theologians. This in turn generates proposals for action which create fresh situations for study" (7).

7. A final reason for undertaking this study relates to the current stage in the international ecumenical discussion about ministry. The World Council of Churches-sponsored meeting of over one hundred theologians in January 1982 in Lima, Peru, resulted in an agreed statement on baptism, eucharist and ministry, which has been transmitted to the churches for their study and response. Part of the understanding of ministry expressed in the "Lima text" strikes a new note for statements about ministry when in the section "Guiding Principles for the Exercise of the Ordained Ministry in the Church" it sets out three necessary features of such a ministry:

"The ordained ministry should be exercised in a personal, collegial and communal way. It should be personal because the presence of Christ among his people can most effectively be pointed to by the person ordained to proclaim the Gospel and to call the community to serve the Lord in unity of life and witness. It should also be collegial, for there is need for a college of ordained ministers sharing in the common task of representing the concerns of the community. Finally, the intimate relationship between the ordained ministry and the community should find expression in a communal dimension where the exercise of the ordained ministry is rooted in the life of the community and requires the community's effective participation in the discovery of God's will and the guidance of the Spirit" (8).

That "collegiality" should be offered for consideration not as an "improved" version of ministry but as part of its very essence suggests that the current impulse towards team ministry is part of the church's recovery of the full value of ministry. A study of particular examples of

collegiality could contribute to any response on the part of the church as it tests the Lima statement in the light of its own experience and vision.

Much of the literature on team ministry has so far been in the "how to do it" category. This study is undertaken both to offer a description and evaluation of the team ministry at Craigmillar - where it bears out and where it contradicts other experiences of team ministry - and a theological reflection on questions of ministry and mission being asked, with renewed urgency, in our day.

B. THE EMERGENCE OF TEAMS IN THE CHURCH TODAY

By the time the Presbytery of Edinburgh made its proposals for Craigmillar, the church in Britain had at least a decade of experience of teams. That is not to say that no teams had existed before then. However, it was only in the early nineteen sixties, that team ministry was identified as a structure for ministry which had attributes distinguishable from the "single" parish ministry which prevailed then and prevails now. By 1964, team ministry was sufficiently established to merit special attention in Steven Mackie's *Patterns of Ministry* (9), based in part on a world-wide ecumenical study of patterns of ministry and theological education called for by the New Delhi Assembly of the World Council of Churches (1961).

As far as Britain was concerned, in 1965 Arthur C. Smith recorded some twenty or so active team or group ministries, some of them ecumenical in composition (10). Typical would be the example of Woolwich about which one of the Methodist members, Ray Billington, wrote:

In Woolwich, with our ecumenical team ministry, we are beginning to see what happens when men of different denominational backgrounds come together to share what each has received. But already we are finding that in a sense we are not just a group of Anglicans plus a couple of Free Churchmen: we are expressive of a new form of Church which is different both from each of the individual sharers and also from the total of their various traditions (11).

In his book, Archdeacon Smith offers working definitions which have become attached to the terms since. A "team ministry" is seen as two or more ordained persons, possibly with lay people with such functions as social worker, secretary or youth leader, working together in one parish, while a "group ministry" refers to a number of clergy in adjacent parishes who have entered into voluntary association. At the conclusion of this survey, the adequacy of definitions of team ministry in use will be examined.

While the Edinburgh Presbytery did not itself make a study of these developments, and the example here described thus was not closely patterned on any existing teams, it was, however, part of the same movement within the church at large.

Study of the documentation which accompanied or followed the emergence of teams in the Church of England, to take the example of one branch of the church, reveals an interesting factor. This is the suggestion that it was, in the main, only later that teams were hailed as a form of ministry particularly appropriate for situations facing the church today, and seen as the consequence of a deeper understanding of the concept of ministry. Initially, this pattern of ministry seems in general to have been a secondary effect of separate initiatives - that rather than having been proposed as a better way of exercising ministry in the church, they resulted from alterations made in legal and financial areas to enable the church to respond more fully to new situations.

In 1964, the "Paul Report" (12) was discussed by the Church of England's General Assembly, as a result of which a Commission on the Deployment and Payment of the Clergy was set up. While great disparity in the salaries of clergy were revealed by this report, the Commission brought to the fore another related aspect, showing that inherited structures of payment and appointment not only made for inequity in the payment of clergy but also tied up money and manpower needed to *"engage ... at the point of greatest need, at moments when these needs manifest themselves and not after they have given way to others"* (13). For example, an urban development in a remote corner of a traditional parish would find salary and personnel inflexibly tied up in the old centre, preventing the church making an effective and timely response to a new challenge. In Scotland, similarly, any discussion of alternative structures of ministry was being pursued in the context of financial and legal "readjustment". This could refer to the bringing together in union (to form one new congregation) or linkage (in which congregations retained separate identity) of congregations which had continued in existence in areas now depopulated (as a country area which had lost people to the towns) or where two, and frequently several more, congregations operated in close proximity in areas which could no longer support them all (as in "down town" areas of cities where the population had shifted to the suburbs or housing areas). The recognition that many congregations' existence could no longer be justified in terms of task was pressed home by their financial state. Parallel to the English situation, however, while a congregation existed "in full status", it was entitled to call a minister, and the minister in turn enjoyed security of tenure: in the last resort the church at large would have to guarantee him a salary. Thus if church and minister were in the "wrong place at the wrong time", a speedy response to other areas of need was ruled out. A further consideration was a predicted shortage of ministers. In 1975, the Committee of Forty (see below, p. 78) predicted that fully one third of the serving ministers would have retired within 10 years and would not be replaced. To conserve finances and ensure

a better spread of ministerial manpower, congregations which were no longer viable (in that they were in deep financial difficulty and/or there was no longer a job for them to do) were united with others, or linked (sharing a minister with another), dissolved or declared a "continuing vacancy" until a solution presented itself.

In 1966, a sub committee was set up by the Church of Scotland's General Assembly under its Committee on Unions and Readjustments to explore new forms of ministry. This committee early on recognised what shared ministry might have to offer. *"It is clear that the church has too many buildings and too few ministers. It does not always follow, however, that by reducing the number of buildings alone the problem will have been solved, for sometimes a realistic approach demands more ministers and trained personnel while retaining the same accommodation. It is not logical to say that because one building can house the whole worshipping congregation on any one Sunday in the year, one man can also shepherd adequately all the souls who come within the care of the National Church in that area."* (14). The committee saw that while in some areas ministers must be withdrawn, in others more ministers and "trained personnel" might have to be added. In this context, the Assembly went as far as to 'enjoin' Presbyteries (a fairly strong word) 'to consider spheres where team or group ministries could be profitably encouraged' (15).

In the cases of both these national churches, behind their concern was an understanding of their duty to make the resources of the church available throughout their respective countries. It was becoming clear that the patterns of parish that had adequately covered the country for centuries was no longer sufficient. Since the war, trends in social organisation had continued and intensified, and it was now evident that the society which had been served by a settled parish ministry in the places where people lived was not now adequate. In the first place, the old parish boundaries were no longer the natural expressions of the extent of the community. New

mushrooming growths of population could be distanced from churches, and concentrations of churches in depopulated areas now drew "artificial" congregations from a wide geographical area. This was more, however, than a shift of population. The new areas had not simply replaced the old. The former communities had been expanded by transport and the centralisation of facilities into much larger units. It was not only the size but the character of the community that had changed. The inner organisation was no longer "of a piece" so that what held good for one function was also good when applied to another. Eric Saxon has written:

"People now live in one place, work in another, take their leisure somewhere else, and nowhere do they belong in the same old way ... Human relationships are no longer territorial but functional ... The man at home is not the whole man, and a church related only to where a man resides fails to touch his life at the same significant points achieved by the old parochial system ... Only a church incarnate in the area of life being won for Christ can indeed speak a living and saving word to that situation" (16).

We have suggested that team ministry happened rather than was planned, a secondary result of the church's attempt to make a fuller response to developments in society. To complete the picture, it is necessary to notice one aspect of social development and the church's special response to it, in which the team may also have been foreshadowed. The dark side of the developments described above was seen in more noticeable deprivation in the city, noticeable both because more serious but also because we have become more sensitive to it. It was clear also that for many people and for certain whole communities, the church was quite outside their experience. Some felt that dramatic action was necessary to restore contact. Examples included the *équipes* of the *Mission de France*, teams of priests who by invitation conducted extended outreach ministries in dechristianized areas of the country, often working part time in secular employment. Similar was

the emergence of groups of clergy, often joined by concerned lay people, who sought to work in partnership with each other, seeking to identify themselves with a particular area, where deprivation was acute and where contact with the established church was minimal, by living in that area. In East Harlem in New York, Notting Hill in London and in Glasgow's Gorbals district, groups of committed Christians sought to reduce the distance between those communities and the organised church by themselves living in community and relating to the local people on their terms rather than according to the prescribed patterns of established church life. Here, where the pattern of ministry was not laid down by a legal/financial relationship with a congregation, sharing in ministry was both possible and practicable, even essential. Later, fuller reference will be made to the Gorbals Group, whose experience was before the Craigmillar team throughout their work.

To describe team ministry as a "secondary effect" is to say that a number of developments in the churches gave rise to the possibility, and in some ways the inevitability, of a changed relationship between ministers. The assumption that one person would be responsible for leadership of the congregation in all respects was challenged. The bringing together of parishes into the "human zone" of the Paul Report also brought together clergymen "of equal status", led to corporate planning and often the sharing of skills. The release of clergymen from their ties with a particular congregation meant that their identity had to be expressed in a different way.

Now that the possibility of sharing had been opened up, the church was not slow to realise the advantages in a ministry that was shared. The Church of England report already quoted saw the new financial and legal arrangements as not only releasing money for mission but as expressing in its way of deploying and paying the clergy the kind of society the church essentially is, for "an incarnational religion must see the structure of the church as in-

tegral to the gospel which it seeks to communicate. Indeed, the manner in which it orders its own life is one of the ways by which it witnesses to the primary task of advancing the Kingdom of God through commitment to Jesus." As suggested by the report's title, *Partners in Ministry*, the kind of society the church essentially is one where there is partnership expressed not only at the level of care and responsibility the members have for each other but also in the way the task of the church is carried out. The report recognises that *"the general movement in secular institutions is towards corporate thinking and shared responsibility"* but sees the new sharing it proposes as more than simply a reflection of this trend. Rather it affords a way in which the church may be enabled to *"measure up to the demands of a new age"* (17).

A second benefit accorded to teams in these early documents was that they provided a structure for making available specialist skills in Christian leadership. Thus the 1966 report to the Church of Scotland's General Assembly on New Forms of Ministry spoke of teams as allowing the introduction of *"some degree of specialisation into the function of ministry within the framework of congregational life."* No examples are given but at that time it was not unknown for the appointment of a trained youth and community worker to be made in a local authority housing area, the salary being shared between the church and local government. Other examples may be found in the team at Woolwich (London) where a trained sociologist and a primary school headmistress were counted part of the team, while continuing in their own employment.

A third positive quality seen in the emerging teams was their flexibility. Just as new financial and legal arrangements released the church to enable it to respond with greater flexibility to new demands, so the teams which resulted from this were seen as carrying this flexibility into practice in that more and varied tasks could be tackled by more numerous and more widely qualified

personnel. As a fourth benefit, it was acknowledged that teams could enable ministers to be better supported in what was seen as a more demanding contemporary situation. As the 1966 report of the sub-committee to the General Assembly of Scotland on New Forms of Ministry put it, "Too many ministers are called upon to face the whole task alone and unassisted." *Partners in Ministry* summed up the advantages of team ministry thus:

"Since present needs are forcing Christians to interpret Incarnation in richer and more inclusive terms, so clergy and laymen must be integrated into a ministry of a much more diversified and professional character than was hitherto thought necessary - a ministry equipped both psychologically and spiritually to live within the thought forms and social environment of a technological age. The Commission believes that it has outlined an over-all structure which will make it possible for an imaginative, committed and caring church to pioneer a strategy of mission relevant to the challenges and opportunities of our contemporary world. Such a church, so equipped, will then be able to invite, with confidence, men and women into its ministry, because it will be able to use them where and in what ways their talent and the service of the Kingdom demand. Here is a vision of ministry for the future which can serve to light the way ahead" (18).

So far, it has been suggested that it was the church's response to changing patterns of life in society that led ultimately to the new relationships between clergy, and between clergy and congregations, and was typically expressed in team or group ministry. Two other factors contributed to the establishment of teams, viz. ecumenical co-operation, and new thinking about the place of the laity.

In the nineteen sixties and seventies, there was considerable development in ecumenical co-operation. In 1964, the Nottingham conference of the British Council of Churches called on member churches to "designate areas of

ecumenical experiment, at the request of local congregations, or in new towns and housing areas. In such areas there should be experiments in ecumenical group ministry, in the sharing of buildings and equipment, and in the development of mission." Just as the creation of "corporate" or "major" parishes to correspond to the new "human zones", following the Paul Report, was to place clergy in the position of co-operation, so the placing of ministers of more than one denomination in a single area led to the joint planning of tasks and the rationalisation of skills.

A further factor to make a significant contribution to the establishment of team ministry was the new understanding within the church of the ministry of the laity, in which the writings of Yves Congar and Hendrik Kraemer in the nineteen-fifties were particularly influential. The Church of England Commission related this to team ministry by observing that "in this fluid situation, the parson has long since ceased to be the only 'clerkly' person, and the role of the laity is, therefore, becoming increasingly significant. This may have repercussions on what is expected as unique to the ordained minister" (19).

In the Church of Scotland, team ministry featured in several successive reports to the General Assembly but virtually no actual examples existed to act as hermeneutic to these reports. However, in 1967 the General Assembly resolved to "renew their instruction of last year to all Presbyteries to consider spheres in which team and group ministries may profitably be encouraged, and further instruct that they report diligence to the Secretary of the Church and Ministry Department" (20). It was with this invitation in mind that the Presbytery of Edinburgh, facing in Craigmillar a particularly difficult situation, resolved to set up an experimental team ministry.

It is now the intention to describe the course of this experiment, to relate as far as possible the Presbytery's intentions, the appointees' conception, the methods of appointment, of continuing assessment, of relationships within the team and with the local situation. With reference to similar experiments, it is hoped to draw lessons from the seven year life of this team, and to make suggestions which may be borne in mind where similar arrangements are being proposed in the future. It is not intended to describe policies and programmes adopted by the team except insofar as they grew out of the pattern of ministry being followed.

II. THE CRAIGMILLAR TEAM MINISTRY AND A COMPARISON WITH OTHER SCOTTISH TEAMS

A. THE CRAIGMILLAR TEAM MINISTRY

1. The establishment of the Craigmillar community, 1930-1970.

Craigmillar is the name given to the district of Edinburgh which lies to the south east of Holyrood Park. It is bounded on the north by Duddingston, on the east by Musselburgh and on the west by Newington (see map p. 186). In 1930, building was begun in the district, which up until then had known only small communities, to relieve poor housing conditions in the centre of the city of Edinburgh. In 1931 the second St. Leonard's clearance scheme (the area adjoining the lower part of the Royal Mile and reaching to the south) saw 5,400 occupants of 1,544 houses (the largest scheme so far attempted by the then Edinburgh Corporation) settled in the Niddrie Mains area, on land formerly belonging to the Wauchope estate. After the Second World War, adjacent areas were built on with the establishment of the Niddrie Marischal scheme and Bingham to the north over the railway line. During the 1950s, there followed Niddrie Mill (largely Scottish Special Housing Association houses), Greendykes and Magdalene, and in the sixties the scheme on the site and grounds of the old Niddrie House and bearing its name. These last houses won an architectural award from the Saltire Society.

By 1970, the ward had 25,000 inhabitants but lacked many basic services appropriate to a population of this size. Planning had been almost entirely for living accommodation only and very few amenities of the recreational variety were provided. Apart from the latest, Niddrie House, development, piecemeal building had resulted in rather featureless surroundings and some fine natural features in the area had been disregarded.

As regards employment, by 1970 little remained of the former coal mining and brewing industries. No attempt had been made to supply new industries in that sector of the city. A concentration of industrial development at the opposite side of the city contributed to a male unemployment rate of 14% compared with the figure of 3.2% for the Lothian Region as a whole. The largest single employer was the Regional transport authority.

Other statistics underlined the unique nature of the area. In 1970, 41% of the population was under 20 compared with 29.7% in the city and 11.6% were children aged between 5 and 9 years of age (7.7% in the city).

Although at first, the new scheme was reported to be an open and friendly area with good contact and trust between neighbours, doors frequently being left unlocked, the area as a whole by 1970 suffered from an unattractive image. Due, in the main, to previous housing policies of local government, a concentration of "problem families" was to be found in Craigmillar. It had become a "difficult to let" area and the last refuge for people evicted from other housing areas. The current policy of the housing department had been to mix stable and "problem" families in the same "stair" (that is, the common access to - usually - six houses on three storeys). Often the result was the deterioration of the whole block. The overall result was that a high proportion of the population aspired to leave the area and 'upward mobility' provided powerful opposition to attempts to restore the balance. In addition, local bodies and societies found it difficult to find and keep leaders and members. Those most likely to contribute to the social side of the community were those most likely to move on.

The reputation suffered by the area was borne out in another way. Results of a survey made by the Local Health Authority (published in "Health" bulletin, 1970) described Craigmillar as *"an area of severe personal and social disorder"*. It was found to have the highest incidence of juvenile delinquency, children

in care, overcrowding and pulmonary TB. "Scores" for attempted suicide, evictions, peace warnings and infant mortality were also high. In 1976, in a Lothian Region study, after an examination of a standard analysis of twenty-three indicators, to establish poverty of environment, social, psychological and economic conditions, the ward was shown to be the most deprived in the Region.

A few amenities were established but tended to cater for sections of the population rather than provide a focus for the whole community. The Hearts' Supporters Club, the Jewel and the Newcraighall Miners' Welfare Clubs were predominantly male in orientation, although the last mentioned encouraged both sexes, providing dances and entertainments, drawing its clientele from a rather wider area than the immediate district. The Boys' Club, founded by an Edinburgh public school, was not by 1970 so lively as it once was, but it did foster a football team. In the oldest part of the scheme a "Community Centre", the only building provided by public money, had ceased operation, being hired only for private functions. The only cinema had become a Bingo Hall which again drew its clientele from a wide area. This situation, however, was to be offset by a large new community centre and sports complex at the planning stage (although this was to serve the whole of the eastern side of the city).

2. Craigmillar today and its festival.

An account is here given of the Craigmillar Festival Society not simply to complete the description of the context in which the team was to operate but because it had a strong influence in the way the team developed and in its understanding of itself.

Reference has been made to the lack of amenities provided in this new community. The annual festival began after a group of local mothers failed to persuade

the education authority to provide instrumental tuition for their children. It was believed by them that this was an expression of the lack of faith on the part of authorities in general in the potential of Craigmillar children, since such provision was readily available in other areas. Succeeding festivals showed that artistic talent existed as much there as anywhere else. Later it became clear to the original group that it was more than tuition that was required. They saw the conditions under which families were living as stifling of potential and that their efforts would have to be applied more broadly.

The Society's activities developed on two fronts. In response to the increasing needs of people in the area, a system of district caring was set up. The "neighbourhood workers scheme", which has subsequently been imitated in other areas, sought basic training and a small salary for certain local residents of the kind people tended to turn to in trouble or for information. However, the Society's aim of creating a healthy and stable community could not be achieved by internal regeneration alone. The physical surroundings, the educational opportunities (or lack of them), economic instability, lack of basic amenities, and the attitude of those in power to local residents were seen as having a bearing on the reputation of the community and of residents' low self-esteem. Thus, the Society sought by means of political action to change the face of their community in the hope that the potential in its members might be released. Political action was not understood merely in terms of protest; the Society sought for themselves the same information and professional advice as was available to the planners and attempted to enter into partnership with the local authority on all matters relating to the area. This was attended in the end by some success and decisions were made more and more, with full consultation taking place between local people, public servants and elected representatives. This, once again, became a model for other areas.

While this was developing, the arts did not take second place. Indeed, the annual festival was seen as being at the heart of this activity. Together with remaking the surroundings and improving the conditions in which the people of Craigmillar lived, it was necessary to release the power and the hope within the people themselves. During the seventies, the festival reached its most developed form. It was indigenous in character. Outside groups did not come to give performances "for" local people; rather, professional actors were imported to work with and train local people, both writing and performance being largely done by residents. There were two points of relationship with the "other" (political) side of the Society's work. One was that as people discovered their talents in the festival, they could also realise what they could offer to the year-round activities of the Society. The organising secretary saw the annual festival as "releasing a field force for social action". The other point of contact was that festival themes tied in closely with concerns of the community being followed up in other ways (e.g. housing, unemployment). The type of vision elusive in meetings could be conveyed in stage productions. It was estimated that half the population of the ward were involved as performers or audiences in festival productions and events.

A decisive step was taken in 1976 when the Society won for the community a £2½ million grant from the European Economic Community's *Scheme and Study to Combat Poverty* (the only one made in Britain to a non-government body). This action-research project was to study the processes by which the re-creation of the community had been attempted and the reasons why so much still remained to be achieved. At the same time, attempts would be redoubled along the lines proven to be workable and productive. Consultants in communication, physical planning and the arts were appointed to assist the local workshops in a number of areas which had been in existence for some years. Work was continued on launching local industry, a centre for the arts and a number of other self-help projects.

Although reference to the Society must be made at other points in the discussion, two factors may be mentioned here. One is that the goal expressed in reports and at conferences was not simply improved surroundings and facilities but the re-creation of the environment and the personal fulfilment of the people. The intention was both to make Craigmillar an area to which people would want to belong (as opposed to leaving whenever a chance offered) and to break the cycle of deprivation by which young people were condemned to repeat the lives of their parents. It was hoped that the creativity and spirit of people might be released. The second factor was that the Society enshrined in its strongest form a local distrust of outside professionals, not least the church. The reputation of the church in working class areas had not been high and folk memory went back a long way to not-so-distant times when the church was on the side of the powerful - of the mine-owner and the landlord. In addition, the immediate past relationship between the Society and the local churches had not been good.

3. The churches in Craigmillar.

Craigmillar fell into two recognisable halves, lying on either side of the railway line. Richmond Craigmillar Church of Scotland stood in the oldest part of the scheme, known as Niddrie Mains. Its parish included the Niddrie Mains, Niddrie Mill, Niddrie Marischal and Niddrie House areas, with half of Greendykes. A second Church of Scotland congregation, Bristo Craigmillar, served the main part of the ~~Greendykes~~ area and the whole of the Craigmillar Castle Scheme (see map p. 186). It is this part of the Craigmillar district, together with the adjacent mining village of Newcraighall, the whole containing over half the inhabitants of the Craigmillar ward, that is most relevant to what follows.

The Christian church had been well represented in Craigmillar from the beginning. St. Teresa's, the Roman Catholic church, was staffed by four Franciscan friars. A small group of nuns was also resident in the area. The Scottish Episcopal Church had two congregations in 1970, St. Aidan's in the Niddrie Mains area, with a priest-in-charge together with a Church sister, and another on the road to Newcraighall served by a lay pastor. The Salvation Army had been present but had recently withdrawn from the area. The Edinburgh City Mission had a base next to St. Aidan's with a superintendent resident in the area. A small United Free Church congregation was in the process of closing down and the buildings acquired by the Edinburgh Baptist Union.

The two Church of Scotland parishes in Niddrie had lain within the Liberton parish boundaries. Following a common practice, two congregations, coming as it happened from the same part of the city as the original residents of Craigmillar, were "transported" to the new area, complete with ministers and office bearers. The North Richmond Street United Free Church had at the time of Union in 1929 become Richmond Church of Scotland and it was this congregation which in the mid-thirties became established in its new building in Niddrie Mains Road as Richmond Craigmillar Church. Bristo Church did not figure in the establishment of the team, being in a healthier state. It is not known how many of the original Richmond congregation had moved with their church to Craigmillar. This may not have been very many. Certainly, the scheme in its earlier and more stable days had a much higher proportion of families with a church background than was the case in 1970. Throughout the ministries of Rev. David Millar, subsequently Chaplain at Glasgow University and now a Lecturer in Practical Theology there, and of the Rev. William Christman (1964-68), the church relied more and more for its leadership on elders who lived outside the district. Local people likely to become elders were also those most likely to move on. The Rev. William Christman, in a personal account of his ministry there reports that in two years, two out of every six elders moved away. His analysis of the congregation, in the years immediately prior

to the appointment of the team, was that a high proportion of its membership had a negative attitude to the district in which they lived. For many, membership of the church provided an assurance of being different, of holding to certain values, against the threat posed by their surroundings.

It was this aspect of church membership that indirectly was the cause of the Presbytery's decision not to authorise the appointment of a successor to Bill Christman. In view of the deprivation in the area, the previous minister had decided to spend the major part of his time with people, especially young people, who had no contact with the church, and who very often were in conflict also with society and the law. His attempt to draw the congregation towards this ministry, in support for it if not in actual involvement, brought a negative response. For many, this was seen as an attempt to immerse them in what they were trying to escape from; conflict resulted, leading in the end to the resignation of the minister.

However, in the negotiations with the Presbytery of Edinburgh which followed, this aspect of their previous minister's work was affirmed by the congregation. On the other hand they felt strongly that in their weakened state they themselves required a minister's full attention. The Presbytery's decision to defer permission to call a minister and to work through this situation with the congregation was evidence that they too saw that a ministry to the "unchurched", both in terms of evangelism and in responding to social and personal needs, was a legitimate expression of the church's task in the area. The *"Ad Hoc Committee anent Richmond Craigmillar"*, a sub-committee of the Presbytery's Home Mission Committee, considering it important to continue and develop the wider ministry begun by Bill Christman but concerned also with the serious financial situation into which the congregation had fallen, proposed that an experimental team ministry be set up, for a trial period of five years, consisting of two ministers "of equal status", to which would be added two other agents. In this way, they felt that full justice would be done to the two aspects of ministry outlined above.

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4. How the appointments were made.

Under normal circumstances, a Church of Scotland minister is not appointed by a superior or by a selection committee of a higher court but "called" by a congregation, who themselves seek and select him. The relationship is a special one and the bond thus created is seen as resting in the Holy Spirit, understood as active through the People of God in that particular place, through the process of selection and call, and through the building up of the partnership now created. However, a call must be "sustained" by the Presbytery in whose bounds the congregation resides and the ordination and induction of the minister is carried out by the Presbytery, meeting with the congregation for worship. Only one person can stand in this relationship with a congregation. The minister enjoys a security of tenure which cannot be broken except in extreme cases.

In deciding to appoint two ministers "of equal status", the Presbytery was faced with the difficulty that a congregation cannot legally call more than one minister. The status quo in Richmond Craigmillar Church had been a staff of up to four full-time members - minister, assistant minister and deaconess, with the addition of a lay missionary during two periods in recent years. The positions of deaconess, lay missionary and assistant minister were considered as terminable appointments, and could last from one to four or five years. In general, such are appointed by committees of the General Assembly responsible for assisting parishes where extra demands are made. In this case, the Presbytery wished to offer a more solid leadership than is often possible under the arrangement just described, to express fully their commitment to the two aspects of ministry, congregation and parish.

One course of action open to them was to allow the congregation to call a minister in the normal way and then to facilitate the appointment of a second, or associate, minister on the recommendation of minister and congregation in

line with the recent General Assembly reminder already quoted that "*teams and groups ministries are not forbidden*" under existing regulations. This procedure could well have had the desired effect, but there were two principal reasons against it in this case. The first was that what in effect would have been achieved would be little different from the previous arrangement in Craigmillar. There would be too great a distinction between the "minister proper" and the associate, who would not have the same relationship or bond with the congregation nor enjoy the same security of tenure. Such a minister would be open to seeking a "full" appointment of his own, perhaps before too long, as was the case in Ferguslie Park (see below p. 72 for an account of this). Furthermore, the responsibility for outreach to the parish and care of the congregation alike would reside, as was the case in all other situations, with the minister. The aim of dividing the responsibility to ensure that no minister had too great a burden would not be realised.

The second reason against following this course was that once a minister is inducted to a congregation, the Presbytery loses initiative in the situation, and the only assessment open to it is the Quinquennial Visitation, when four members from the Presbytery meet with minister and office bearers to ascertain the state of health of the congregation. If this was to be understood as an experiment, it should remain under the care of the presbytery who would

- a) offer continuing support and
- b) keep the situation under review.

A second course of action was one which was sometimes followed in cases where a particular congregation was considered to be unable to continue as a separate unit for much longer and that union with another should take place when the time was ripe. In this case, the presbytery would declare a "continuing vacancy" and suspend the procedures for calling a minister indefinitely. The presbytery was then obliged to make arrangements for worship to take place and the congregation to be cared for in the meantime, either by appointing a "locum tenens" or a "minister without charge". Such a minister would not be

guaranteed employment beyond the period specified at his appointment. It was this second course of action which the Presbytery of Edinburgh decided upon, although it was not intended to dissolve or unite this congregation with any other, as far as they knew at present.

It was not, however, possible to designate these ministers as equal, although it was understood that they were "of equal status". Legally, one would have to be "minister without charge" and the other "associate minister". However, the fact that they would be selected together and introduced to the congregation already as a team (the term "introduction" is used technically: a full minister is "inducted" to a charge), was considered to express sufficiently what the Presbytery had in mind. At that stage, two other appointments were provided for, although these were seen as ancillary to the ministers, by analogy with existing practice in the church.

The financing of two ministerial appointments proved difficult, however. Salary, manse and expenses are normally provided by each congregation. Where a congregation is financially weak, help is received from central funds. The provision of two sets of salaries etc. was too great a burden on the congregation. The Church and Ministry Department, a central body responsible to the General Assembly, agreed to provide, in addition to help already given in respect of the minister, salary and manse allowance for the associate minister. Expenses were to be provided by the congregation.

One difficulty remained. The selection of two people who would be likely to have a fruitful partnership and to work together harmoniously seemed a difficult task. Precedent for or experience in making this sort of joint appointment did not exist. It seemed of paramount importance that those appointed should also be mutually selected, and that if the Presbytery were to select two people, they might find that they were in the end incompatible. After discussing the possibility with likely candidates, it was decided to

await the emergence of two ministers who came to the Presbytery as a pair, who already knew each other, and who were prepared to accept appointment to Richmond Craigmillar.

Two ministers who came forward together were Rev. Ian Cowie and myself. Both of us had expressed interest separately in the charge, for quite different reasons, but had not known of the other's interest. Both, however, were members of the Iona Community. A third member of the Community, who was also on the Ad Hoc Committee, informed both of us of the committee's dilemma and suggested that we consider approaching the committee again, but jointly. The posts were not being advertised. During the week when all the members of the Community met on Iona in 1969, we discussed the matter fully and decided to apply together for the two posts.

Since one important factor in the functioning of a team is the personalities of those involved, it is necessary to say something about us both, particularly about our own estimate of the way we might work together, especially in view of the fact that the onus was on us in the selection process being followed as regards this important factor in our fitness for the job.

Ian Cowie had been a parish minister in the Church of Scotland since 1950, first in Tullibody, a mining town in Clackmannanshire, and then in Rosyth on the Firth of Forth, where he succeeded Rev. Dr. Ian Fraser who had pioneered work in industry and local politics before becoming Warden of Scottish Churches House, Dublane. Ian Cowie was widely known for his interest in Christian Healing, also an emphasis of the Iona Community, and had developed "healing groups" (for study, prayer and the laying on of hands) in both congregations. He had also been active in the movement in the early sixties to produce songs and hymns in popular styles. His style was consistently innovatory, within and outside worship alike. He was a compulsive explorer of new structures of congregational

life. His gift with words was beyond question. To many he was a puzzling figure and not immediately approachable, but in not a few cases, where a developed relationship became possible, those closely involved with him knew him as a Christian minister of very great personal value and gifts.

Ian Cowie had been ten years in each of his two parishes. He was drawn to Craigmillar as to a deeper challenge. This parish with its deep need of healing, both personal and social, appealed to his commitment to the healing ministry but he also saw it as the next stage in his own personal pilgrimage.

For my part, I had served as assistant minister to Ian Reid (subsequently Leader of the Iona Community in succession to Lord MacLeod and now minister of Kilwinning Abbey) in West Pilton (Old Kirk of Edinburgh) after completing arts and divinity degrees at the University of St. Andrews. An interest in music had developed further in that situation (considered very similar to Craigmillar). It seemed to me that music had much greater potential in the service of the church than was being realised at my level of knowledge and experience. Accordingly, I enrolled for the Bachelor of Music course at the University of Glasgow, which I then pursued while serving as assistant minister in the Barony of Glasgow, where the minister was Murray Leishman, now Chaplain to the Royal Edinburgh Hospital. On the completion of this, I decided to seek an opportunity of making a fuller contribution in music than was possible when all the responsibilities of being the minister in a congregation resided in one person. No opportunity was offered at that time, nor were any expected in the near future. Nevertheless, I sought a temporary post in the hope that an opportunity might still present itself, and became for the third time an assistant minister, this time in New Kilpatrick Parish Church, Bearsden, to Ian Pitt-Watson (subsequently Professor of Practical Theology in the University of Aberdeen and now Professor of Preaching at Fuller Theological Seminary, California).

My own approach to the Presbytery of Edinburgh on hearing that a team was being considered of a kind new to the Church of Scotland arose from the hope that in such an arrangement it would be possible, while fulfilling one's calling as a minister, to give time to a more thorough exploration of the place of music in the life and outreach of a congregation, particularly in an area where words and concepts were not the most effective modes of communication. I was also drawn to the type of "frontier" situation represented by Craigmillar. The Iona Community had always been primarily interested in the relationship of the church to "working people" and through its ministers, who tended to be found principally in down-town or new housing areas, a great deal of experience of such areas had been gathered and shared in the Community. Indeed, the minister of Richmond Craigmillar over several years - David Millar - had been a member of the Community.

Ian Cowie and I recognised the diversity in our reasons for interest in Craigmillar and acknowledge too that we were different in temperament. We agreed a risk was involved that we would find through time that our aims, if not our personalities, were in conflict, to the detriment of the experiment. However, one factor which we considered of over-riding significance was our membership of the Iona Community. Members are bound by a prayer commitment, a financial discipline and the common pursuit of certain aims which are given priority. Close sharing not just of ideas but of personal situations is possible in the local "family groups" and in the regular meetings of the Community. Iona itself is a powerful unifying force. Ian Cowie and I were fully committed to the Community and believed that in this we would always find common ground. We were conscious also of the support from the Community and its members. We felt that we were justified in affirming that we could work together in a creative way for the duration of the experiment.

The interview was not a searching one. The committee did not feel qualified to probe into matters of personal compatibility nor did they question too

closely on matters of policy. This reflected current attitudes to the ministry: questions of a personal kind are rarely the concern of a Presbytery, and each minister is left to make his own individual approach without interference, corresponding to the belief that "every minister is his own bishop". The committee was relieved to have found a solution in the matter and, after discussion of finance, and of the date of introduction, our appointment was confirmed.

5. Basic assumptions of Presbytery and team.

The reasons for the Presbytery's establishment of a team ministry in Craigmillar have been described as twofold. The demands on the physical and spiritual resources of a minister were considered to be too heavy for one person: for an adequate ministry to be fulfilled, consistent and experienced support was required. It was believed that two ministers would provide such mutual support. Further, both congregation and Presbytery had agreed on the need for special attention to be given to the existing membership of the church as well as maintaining an outreach ministry to non church members, especially young people. The appointment of two ministers was an expression of this. The Presbytery, however, with the traditional understanding of the minister being the minister of the parish and not simply the congregation behind them, did not go as far as to prescribe the duties of each of the ministers. Nevertheless, while it was left to the new appointees entirely to develop their own approach, the understanding was that one should in the main turn his attention to the community at large and the other in the main give much needed support to the membership of the church.

In both our understandings of the relationship at the outset, and in our early planning, Ian Cowie and I resisted what we saw as an artificial polarisation of the tasks of ministry. (That this was appreciated by many on the Presbytery's committee is perhaps indicated by the fact that nowhere

was it explicitly stated that we should work in that way.) One reason was that we both had a special interest in worship and in developing more appropriate forms for people of our time. The blend of innovatory and traditional forms had been part of our experience as members of the Iona Community. In a community like Craigmillar, the opportunities of exploring this was valued by us both.

More strongly, however, was the belief that the Christian community could only be understood in the context of the community at large. It was in service to the community that discipleship and faith found issue. We therefore felt that the only way to proceed would be, at any rate in the beginning, to work closely together with each other and with the congregation in the tasks that offered themselves. However, it was assumed that in due course, members of the team would identify particular areas of work that they wished to develop which drew upon their individual strengths, experience or interest.

6. The members of the team and their roles.

Within six months, the membership of the team was increased to four. During the interregnum following the resignation of Bill Christman, the deaconess who remained had been transferred. The war in Biafra had resulted in the return to Scotland of Miss Chrissie Denham, who had trained as a deaconess of the Church of Scotland and had spent most of her working life in Nigeria as a missionary. She was given a temporary appointment in Craigmillar, on the assumption that she would move on when the new arrangements were implemented. We soon became convinced that Miss Denham would be a valuable addition to the team. A fourth salary was still available. Although the area of work was not yet closely defined, we came to the conclusion that someone with skill in youth work was required in the community, there being little provision for younger people, and that the health of the church also, in this predominantly young community,

depended on an (as yet slender) contribution from younger people. Lord James Erskine had just completed a composite youth and community work course at Moray House College of Education and had become a member of the Iona Community. It was decided to recommend to the Presbytery that he be appointed. Both these appointments were agreed. Distinctive areas of work began to emerge in all four cases.

IAN COWIE. Ian Cowie's interest in Christian Healing has been referred to. With the greater freedom afforded by a team, in that the basic day-to-day tasks could be shared, he felt able to give time to this neglected aspect of the Christian's ministry. This interest was worked out in four ways. A traditional task of the ministry has been pastoring - concern about the discipline of the Christian community, the growth of its members and the support in crises of these and of others in the community at large. One expression of this has been in the visiting of people in their homes. In this way contact is kept with those who might fall away from membership and all this implies. It further allows the relationship between pastor and people to develop in a way not possible on formal church occasions when many are present, and problems facing people may more quickly be brought to light. Ian Cowie, by his own choice, was responsible for the major part of the visitation of the congregation.

A second expression of the ministry of healing was worked out in a special relationship with the local Health and Welfare Centre. Mention has already been made of the survey which found Craigmillar to be "*an area of severe personal and social disorder*". As a result of this, the local authority decided to establish a centre where the various professions involved in caring for people in crisis might be available locally (as opposed to some distance away at the centre of town) and available under one roof. It was realised that one family may require the services of more than one professional, and that it would greatly increase the effectiveness of the help offered if

different workers could consult with each other. Ian Cowie became a regular participant in the meetings between social workers and others in which ways were discussed of helping particular families.

A third expression of this interest involved the bringing of the rituals of the church into relationship with the needs of particular people. This would take the form of services of healing, in which one person might receive the laying on of hands, or anointing with oil. Other team members or members of the congregation would join in these occasions. Once or twice, he carried out exorcisms in houses in the parish.

Fourthly, the establishment of the Coffee House expanded the opportunities for pastoral work, this in two ways. Firstly problems being faced by "customers" who would not otherwise have found their way to a Vestry Hour were brought to light. Secondly, support could be offered, either by giving people at risk temporary jobs as assistants behind the counter or by providing a place to come every day for support and company. Ian Cowie along with other team members on a rota basis maintained a presence there, available as required.

In addition to these duties, Ian Cowie paid special attention to working with the office bearers of the church, and with the others planned and led worship, on Sundays and on weekday occasions.

DOUGLAS GALBRAITH. In addition to points of overlap with other members of the team - in pastoral visitation, the planning and conduct of worship and other projects which grew out of our team life and which will be recorded later - my own responsibilities emerged as four-fold.

- 1) The exploration of more varied styles of music in worship led to the development of song as a vehicle for information in a situation similar to that which faced the mediaeval carol writers, where people were not accustomed

to reading or to listening at length, or were not motivated to come to classes and groups. Such songs were of use in outreach work also, in open youth club situations and the like. Alternative styles of congregational music were also explored. A televised "Songs of Praise" gathered up some of our experiments in this field.

Considerable time was often required for the arrangement of hymns and music for available resources, which could consist of unusual combinations of instruments. The assembling and rehearsal of participants was particularly difficult in the area in question. Time was spent with the congregation learning new music and the old practice of "Sang Schules" was resurrected for this purpose. Occasionally, we could make a contribution outside our congregation and district, as in the case of the David Livingstone Memorial service at Blantyre when we planned and accompanied the singing, and a Grampian Television production for Palm Sunday which we wrote and performed.

Related to this was a commitment to use drama and other non-verbal means of expression in worship and in the sharing of the faith with others. In a "music workshop", productions were prepared by the participants. The study of composition, which had been part of the music course I had undertaken, was of use here. The main production of this group was a musical based on the story of Ruth and Boaz. The four-fold aim of this was a) to help people discover their talents, b) to lead to confidence and participation in other areas of church life, c) to introduce people to the Bible and d) to consider, by discussing how to present the story, the theme or message of this book of the Bible (here, a form of racism is attacked). A production involving fewer people presented the life of St. Francis of Assissi. Both productions were taken to the Netherbow Theatre in Edinburgh, one as part of the Festival Fringe programme.

2) Interest in working creatively with music resulted in contacts with the Craigmillar Festival Society and this led to an involvement with the Society at all levels. It became my particular function on the team to relate to this group, which was representative of the whole community. In 1973, I became Musical Director of the Society and was involved in writing, encouraging local writing, and sometimes directing stage productions on themes reflecting community concern or local history. This involvement with the Festival meant weekly attendance at various meetings and workshops, especially the Executive, which was concerned with securing amenities and financial resources for the district as well as with the development of community arts.

3) Another remit was that of developing the buildings we occupied in a way that, in becoming a community as well as a church resource, new contacts might be made with local people and a renewal of membership and of purpose might be achieved for the church. This ultimately involved the raising of money for, and the establishing of, an all day Coffee House on the premises, an amenity lacking in the district, and for an initial period the responsibility for its management. This venture turned out to be the controlling feature of our work in the district for the major part of our period there.

4) In due course, the role of chairman of the team was added to these. There will be some discussion of leadership structures in a later section, when details of this function will be given.

5) In addition to these duties within the parish, I was involved in teaching some courses in NewCollege, the divinity faculty of Edinburgh University. This averaged one hour per week during term time. Periodically, there was involvement with the B.B.C.'s Department of Religious Broadcasting in a radio series, other occasional events at Assembly meetings, and membership of working groups and committees concerned with church music and worship. Membership of the Committee of Forty has already been mentioned.

MISS C.H. DENHAM. With the appointment of Miss Denham as deaconess, a further area of expertise became available to the local church. Miss Denham, who had spent many years in Nigeria, had specialized there in Christian Education for all ages in the church at a Synod level. One factor in seeking her appointment was the need for development in the area of knowledge of the Bible and understanding of the faith, even among those who held leadership roles in the congregation. In addition to the development of adult groups, Miss Denham also took initiatives in Sunday School work (which had all but collapsed during the vacancy). The role of deaconess traditionally involves visiting and caring for the elderly and the housebound, and this was also part of Miss Denham's duties. One aspect of this was the already established thrice-weekly lunch club for pensioners provided in the church hall, which she organised.

JIM ERSKINE. The high proportion of young people in the district has already been recorded. This alone would have suggested to a community-orientated church a special area for ministry. Additional aspects underlined this need. Virtually no club activities or entertainments existed for younger people. The football teams had to limit numbers: the single youth club operated with strict rules (the club had been established by an Edinburgh public school earlier in the history of the area) and excluded the "unclubables"; the Adventure Playground, financed by the "Save the Children Fund" was run for the benefit of younger children and what work it did with the older age group was unplanned and had to be restricted. The Festival Society had appointed a neighbourhood worker for unattached youth, who could only relate to a number small enough for her to know on a personal basis. A loose gang structure operated in the district: vandalism was commonplace and a considerable number of young people had been through the lawcourts of before Children's Panels.

One method of contributing in this area would have been to have run a youth club in the church with volunteer help. Such leadership was not forthcoming, however, partly due to a general lack of responsible and able leadership in

the congregation and partly to the demanding and often dangerous nature of the work. In addition, the congregation was unwilling to risk damage to the premises (there was considerable damage in the normal run of things) due to their precarious financial state. Already, keeping the premises repaired (break-ins, external vandalism etc.) cost more than was available for the purpose.

Jim Erskine, who during 1971 had completed a diploma in youth and community work at Moray House College of Education, saw his role as both working at large with unattached youth and establishing a club for young people. The 'Monday Club' provided facilities for recreation and a place to go, staffed by himself, ultimately with the help of a neighbourhood worker paid by the Festival Society when money became available. Jim Erskine did not see his role as primarily to secure the interest of his contacts in the church. We were all aware at that time that the church did not yet function as the kind of community where they would feel accepted and have a role to play. Of course, any whose interest was apparent would be helped to attach themselves to the group growing round the team. Jim further arranged for weekends away, camping and hill-walking, for which purpose he acquired a Land Rover. He fostered links with the Festival Society so that relationships could be built which would lead to young people's participation in community affairs, and to contribute to the community's aim, expressed through the Society, of reconciling the adult and younger sections of the community who were often at odds with each other.

Jim Erskine's work was different from the other three members of the team in one respect, that it did not overlap with the work of the others to the same extent as they did with each other. However, in this he was the same - that he was able to employ his particular training and interests in the context of a team ministry.

OTHER MEMBERS OF THE TEAM. At one time or another during the seven years, eleven people came and went in the team. In addition to the four already mentioned were four others who were part of the team for a considerable time, and who in the main succeeded the members and roles already described.

JANEY SHAFFER, a probationer assistant minister, replaced Miss Denham on her retirement, continuing her work in Christian Education and with children, in Sunday School and after school craft clubs connected with the Coffee House. She also worked with young mothers, and with the "Guild of Friendship", an afternoon meeting for pensioners. DR. A.K. MINCHER, also a returned (ordained) missionary from Nigeria, near retiring age, worked part-time with special responsibility for the elderly and house bound, also supervising the lunch club on Miss Denham's retirement. Two others, whose appointments were of a different nature, are to be referred to later. The remainder were ROGER HOOK, a Community Service Volunteer, who came for some months to staff and run the new Coffee House, opened three years after our appointment; MARGIE BROOMHALL, awaiting admission as a student of social work, joined the team for some months during a particularly busy period; RUSH OTEY, an American studying for the ministry, became closely associated with us during the Session 1972-73; and REV. JACK SINCLAIR, who worked part-time with the team after the congregation of Newcraighall, an ailing congregation in the old mining village adjacent to Craigmillar, had been linked with Richmond Craigmillar.

In spite of the changes in the team, there can be seen two main periods in which membership remained constant:

1970-1973

Ian Cowie
Douglas Galbraith
Chrissie Denham
Jim Erskine

1973-1977

Ian Cowie
Douglas Galbraith
David Brown (see below)
Janey Shaffer
Irene Henderson (see below)
Sanny Mincher (from 1972).

Thus the team numbered effectively between four and six full-time members, Dr. Mincher being included in this category since he was available continuously although his salary was part-time; this salary became available in respect of Newcraighall Church which became linked with Richmond Church in 1972.

7. The life of the team

The Richmond Craigmillar congregation was not in 1970 in a healthy state. Although there was a membership on paper of 950, the number of people who regularly participated in worship and organisations cannot have been more than 50. In the course of visitation, it became clear that the membership figure required revision, principally because of removals from the district and the lapsing of members who had for some time lived in other areas. These latter had retained their link with the congregation during the more "stable" ministries of recent years. The decisive new step of appointing a team was seen as a new beginning for the congregation and many therefore responded to this turning point by taking the long-postponed step of joining congregations in their new localities. This was encouraged by us since we considered that a truly indigenous congregation would best relate to the parish it served.

One result of this was that some who had been leaders in the congregation, who now lived at a distance but retained something of their former roles, were lost to the congregation. There resulted an absence of strong leadership at the centre, and the membership also lacked the variety that can supply strength to an enterprise. The points at which the members of the church came together - Sunday worship, the Women's Guild, the Kirk Session and Congregational Board, and the Lunch Club volunteer helpers - drew upon almost the same constituency, which was also predominantly female and tending towards late middle age and elderly.

It seemed possible that "new heart" could be put into the congregation through the team acting as a temporary "transplant centre". Since in our view it was unlikely that few new members would feel attracted to or comfortable in the existing church community, it was necessary so to arrange the life of the team that it itself could be identified by both Church members and others as a community, by virtue of the close relationship its members had with one another - and a community which it was possible to join. The team should at one and the same time have a life of its own, and be sufficiently open for other people to feel free to join in its activities. There were four points at which the life of the team was expressed.

- a) The team meeting. It was agreed that a priority for all members would be a weekly team meeting at which the work of the past week would be reviewed, plans made and priorities set for the week to come. Each member gave an account of how they had spent the week. It was understood that other members would comment frankly on what had been done and enter into discussion with a member as to how improvements could be achieved. Thereafter, it was common for a matter arising to be explored in depth. Frequently the team together would reappraise the relationship of their progress to the long-term and short-term aims of team and congregation. This activity could lead to a revision or restatement of these objectives.

- b) Retreats. On occasion, and at least once per year, the whole team would together leave the district to spend a whole day or two consecutive days in retreat at a centre such as Carberry Tower, where more general themes relating to our work would be tackled, for example our understanding of the mission of the church as it related to our own parish and congregation. Usually, a guest would be invited to assist in this. He or she would be someone known and trusted by the members of the team (e.g. Rev. Dr. Ralph Morton, Deputy Leader of the Iona Community and co-author of "*God's Frozen People*" and other books; Rev. Dr. Robin Gill, lecturer in Practical Theology

at New College, author of books on the sociology of religion and Episcopal priest; Rev. J.W. Stevenson, formerly editor of "Life and Work", author of "God in my unbelief" then running a retreat centre - Leighton House - in association with Scottish Churches House, Dunblane). The team would look to him/her for comment and help in relationships between members of the team as well as on the topics under discussion. There was felt to be value in distancing ourselves from the place of work so that it could be seen in perspective. In addition, being away together strengthened the ties between members of the team.

c) Worship. Although there was variation in how worship was arranged, weekly worship additional to Sunday worship was a feature throughout. For some time this took place before the team meeting. Prayers would be for each other as well as for those with whom we had been in contact. Usually a form of Holy Communion was the focus of worship. For a spell, worship took place in the chapel on the understanding that others could join in, although they did not stay for the meeting, which was confined to members of the team.

d) Meals and other events. The central act of Christian worship is based on a meal. The Thursday evening meal (see below) was an example of sitting down for a meal together. Other such opportunities for enjoying each other's company and fellowship were consistently sought throughout the period, usually involving spouses.

8. The team's relationship to the congregation.

From the beginning deliberate attempts were made to extend the fellowship of the team to include others. An early attempt involved the preparation of a buffet meal on the church premises one evening per week when an open invitation was extended to the whole congregation to join the team in a meal and to share in activities afterwards, e.g. Bible study, discussion, the planning of the following Sunday's worship, the making of a musical. Students placed with us

for field education from New College shared in this occasion. This project met with little success. We learned from this, and from other attempts, that it was not enough simply to issue open invitations. Accordingly, we decided to issue special invitations, each team member inviting two people with whom his/her work had brought him into contact, and to prepare a proper dinner to which we would all sit down. The guests would be invited indiscriminately from within the congregation and without, and discussion would take place on topics of local interest. The meal would end with the sharing of bread and wine accompanied by a set form of words, not dissimilar to an agape or love feast.

The weekly team worship was also open to others. It was not expected that many would come and this turned out to be the case. Nevertheless, it was felt to be significant when people did come, particularly in an area where popular opinion would not readily support such an activity. Later an additional opportunity was offered at lunch-time, so that customers in the Coffee House could join in.

The Coffee House itself, when it was opened in 1973, was seen partly as a means of access for the community to team and congregation and a way of extending the mission and ministry of the church. A member of the team was always available in, or in the vicinity of, the restaurant and it was always a possibility that people seeking a meal would also link up with activities organized by the team.

One of our hopes had been that the presence of a team at the centre would result in a better understanding of the congregation of their own ministry, severally and together. How far this hope was realized, I will discuss in another section. We were also aware that, unless properly handled, a team could have the effect of distancing the congregation still further from participation in ministry. The dangers were that the team, with its weekly meeting (as opposed to the monthly meetings of the Session and Board) could

"go too fast", developing policies and deepening in understanding beyond the point which the congregation had reached. There was also the danger that the team would develop a closeness of the kind which members of the wider congregation could not penetrate. Further, especially in a congregation short of active leadership, the team might find itself "doing all the work" because it was easier just to do things themselves and avoid the lengthy process of coming to a common understanding with the local church members.

Another contingency of which we were aware at the outset was that the congregation would be confused as to who was "their minister". On the whole this could be a healthy situation, challenging some assumptions about the relationship between minister and congregation. This also will be discussed below.

In normal circumstances, the minister is moderator of the Kirk Session, and, more often than not, chairman of the Congregational Board - although a layman may be elected to fill the latter post. It seemed good at first, to emphasize the equality of the two ministers, to chair Session and Board alternately. This was not because of a concern with status as such but because, having been used to a minister and assistant minister, the latter being in training, the congregation might otherwise transfer this pattern to the present situation. This would give the associate minister less authority, and therefore less freedom, in leading the congregation in ministry.

This practice, however, was modified in due course, first to myself chairing the Board only and then Ian Cowie being responsible for both. This occurred partly as a result of my increasing involvement in community-oriented work and partly because of confusion caused by having more than one chairman to relate to. It was felt that consistency would help growth and since Ian Cowie's role had developed more as relating to the congregation, he was

encouraged by the team to devote energy to building up the councils of the congregation.

Mention has already been made of the constant open invitations to members of the congregation to participate in team worship, meals and activities. However, it became clear that this would have to be done more deliberately, and specific invitations were made; for example to the weekly Thursday evening meal, to groups to plan Sunday worship etc. Members of the team individually also tried to involve one or two of the congregation in the particular work they were pursuing. For example, leadership of the music workshop would be shared by myself and a member of the congregation. It was hoped that this would develop leadership in the congregation and an awareness of the full scope of ministry in this area so that when the team came to the end of its appointment, local members could continue in the ways worked out together.

This, again because of the lack of leadership in the congregation, due to lack of confidence or over-commitment ('over-time' at work tended to be accepted where offered) or working hours which did not allow consistent attendance at a project, had limited success. However, when the Coffee House was opened, and more flexible hours were on offer, more members of the congregation became involved in the work.

We became aware, however, that renewal in the congregation would not take place through the team alone. In a subsequent section, I shall be arguing that a congregation can only fully come to life in service to and witness in the wider community. Believing this, we sought to open congregation and community to each other. Three courses of action were now allowed to develop which were understood later to characterize the life of the Craig-millar team. These are now described.

9. Relationships with local groups.

Rather than merely preach and teach about the necessity of identifying with the community, it seemed of more value to make ourselves available to local groups so that appropriate spheres of service might be discovered, in this way to provide a model for the congregation.

Ian Cowie's link with the local health centre has been described. Through our invitation into the schools also, good relationships were developed with headmasters and staff. In a way these were easy to achieve because these were also bodies of "professionals" whose function in the district overlapped at certain points with our own. The churches' relationship, however, with the Craigmillar Festival Society, the group which consisted almost entirely of local activists whose aim was to improve conditions locally and build a sense of community and pride in that community, was not of the best. Much criticism was expressed in the Ministers' Fraternal at the political stance of the group and its persistence in making its demands known to the authorities. The anti-clerical bias and its close link with the local Labour Party branch (although it rightly stressed its independence from any other body) may also have been a factor. Certainly some members of the various congregations were also active in the Society but significantly they sat loose to their church commitment, perhaps because their churches did not encourage or support them in the work they were doing which could often be demanding on time and energy and as such cut across time available to the church. Many of the activities of the Society, such as the neighbourhood work scheme, may have been interpreted by the churches as encroaching on their areas of responsibility.

The aims and composition of the Craigmillar Festival Society (C.F.S.) have already been described. Since community involvement was understood by us to be a necessary activity prior to ascertaining how best we and the church

could exercise the function of serving the community, it seemed an important step to become available to the Society and to express an interest in its activities. We did not, however, volunteer our services immediately, aware of the pattern in many communities where the minister, almost automatically, served on everything, for no other reason than that he was minister. My own view particularly was that if we were to be involved in this work, it would have to be because we had something to offer as individuals (or of course as a church) rather than by virtue of our office. We were also already aware that the view of the Society was that the churches had not fully supported them in the past and that they tended to represent that section of the population who wanted to leave the area.

Although the annual festival was considered to be at the heart of their activities, it was not in 1970 very highly developed. Two people acted as music advisers, the secondary school music teacher and a local amateur choir conductor. The opportunity came when, according to the usual custom, all organisations were invited to contribute to the main production, a concert of verse and music. The music workshop which met in the church offered a scene and I also became involved in accompanying other items.

About the same time other aspects of the Society's activities were developing, finance becoming available and avenues opening up for the corporate planning (local people with regional officials) of improvements and development in the area. Local consciousness of the issues was increasing and it became necessary to communicate those to the area as a whole. It was at this point (1973) that the proposal was made for a full scale stage production involving a large cast of local people, with the help of a handful of professional actors who would assist local people and take part themselves. I became music director and was able to work with schools and musicians, helping them prepare and write the music, as well as contributing music myself. This was the beginning of a tradition of annual large scale largely

locally-written musicals based on a theme of current concern. The plots, which were invariably suggested by the Organising Secretary of the Society, Mrs. Helen Crummy, made some use of the history of the area but were designed to help people imaginatively face the problems of today.

This side of the Society's work increased considerably and year-round arts activities were developed, much of the planning for which took my attention. Other productions, using the partially-ruined castle, were staged, ultimately as contributions to the Edinburgh Festival Fringe. A related function I was able to fill was as "local bard", writing songs which attempted to catch the mood of the moment and help the community express its hopes and retain its momentum and sense of direction. The musicals had grown in scale and no building yet existed which could house these. The congregation of Richmond Craigmillar agreed to allow the church to be used (i.e. the worship area, not the church hall) as a theatre each year for this purpose. Thus our near empty buildings became a focus of community activity. Developments in this area came to affect our own life in the congregation. Talent discovered in the annual festivals was available for special worship events and for the preparation and staging of two musicals on religious themes. In the preparation of these, participants came to know something of the contents of the Bible and of the concerns of the church.

10. The Coffee House

The other significant community-oriented development was the establishment of the Coffee House. The absence of such a facility has already been referred to. This step was taken for two reasons. At that time, any community meetings had to be specially convened. It would be an advantage to have a meeting place of a more flexible nature to which people could drop in, where different groups in the community could meet and exchange views and ideas (e.g. social workers and C.F.S. neighbourhood workers). Secondly,

we had not met with success in the projects we had planned to communicate with people about the Gospel. Meetings and group discussions, indeed any formal approaches, did not attract participants. It was necessary that the team and the regular congregation should get to know local people (including the bulk of our own members) first before we would know how to relate best to them. The Coffee House was therefore planned as "neutral ground" on which the distrust of the past between church and community would be overcome.

Money was sought from trusts and a large room opening on to the street at one end of the church hall was converted into "The Brew" Coffee House (named after the once prominent local industry). An architect gave his services free. Since we intended this should be run also as a commercial venture, and would be open all day, money was secured to appoint a Community Service Volunteer for an initial period after which we hoped voluntary leadership would emerge. In the event, it was subsequently necessary to appoint a manageress who was also a member of the team. The Coffee House proved an advantage in the carrying out of a pastoral ministry to the area. Many who came in were facing crises, although not all had come to seek help. A member of the team was on duty all the time to be ready to talk to customers. An attempt was also made to set an example in the matter of nutritious food. One result of the opening of the Coffee House was that members of the full-time staff of the C.F.S. regularly had lunch there and this cemented relationships between us. A programme of lunch time and evening activities, groups, forums, concerts and workshops, including self-help groups (e.g. single parents) was planned.

11. New appointments to the team

In the summer of 1973, Miss Denham reached retiring age and Jim Erskine decided to marry and leave for another appointment. At about the same time

it was decided to make a full-time appointment to the Coffee House. This latter had been proving more and more central to our work. Round it, the groups which provided our contact with the community were planned, and increasingly the congregation were looking upon it as a focus for their life together, although the Women's Guild and the Guild of Friendship retained their original shape. Since recruitment to any of our activities depended on the "ever-open door" of the "Brew", public announcements having little effect, and in view of the growing pastoral function of the place, and since its day-to-day running was proving a considerable drain on the time of members of the team, it was decided that a full-time appointment was essential. Such a person would be responsible for the running of the Coffee House, ordering food and planning meals, overseeing voluntary staff, and being alert to any cry for help on the part of those who came in.

By this time we were becoming aware of another important factor in the local scene. Being the kind of district it was, Craigmillar for some years had been in receipt of a great deal of (valuable) help from outside bodies. Many surveys had been made and questionnaires issued. The district was heavily supplied with "professionals" who, as social workers and the like, came into the district from other parts of the city. In the same way, since virtually all the housing was council housing, other professionals like school teachers tended to live outside the area and only came during the day to work there. This helped the growth of the feeling locally that they were people who had "things done to them", and a feeling of resentment had grown up amongst local activists who believed that within the community itself were people with gifts and talents and resolve and commitment equal (if not more, since it was their district) to those who were paid to care. It was believed that one of the main reasons for the divide was lack of opportunity in education and a lack of expectancy resulting from historical factors. It was very noticeable that during the early Seventies when the breakthrough came and the Festival Society was accepted by the local authority

as a body with whom it could work on an equal basis, the Society described outside professionals as resource people: they did not see the situation as a process of consultation on the part of the authorities, from the top down. When, about the same time, appointments of people trained in planning, communication and the arts were made to the Society, these were considered again as resource people, not eligible for election to the councils of the Society, while under their control.

Although some of the staffs of the various churches did stay in the locality (Catholics and Episcopalians), the ministers tended to be classed with the "professionals" by virtue of class background and educational attainment. Because of the community involvement opportunity to which we had attempted an appropriate response, the team was differently regarded but it was our feeling that the barrier still existed. An overriding factor was that in due course, we would move on, and our place taken by another or other outsiders. It seemed important to us to try and establish a church which, taking its cue from the Society, was genuinely local. This prompted the consideration of the possibility of appointing local people to the vacancies on the team. Such a course of action would also help unite team and congregation.

That this would represent a departure from the norm soon became clear. In the case of the two people we had in mind, two different obstacles were encountered. The first was in the case of the youth worker. David Brown had been a miner and lived in Newcraighall which by now had become linked with the parish of Richmond Craigmillar. He had just completed, however, a course on community work at Moray House College of Education. He was an influential figure locally, was a local councillor, Chairman of the Festival Society, and Chairman of the Newcraighall Miners' Welfare Club, an institution of some size which was in touch with a far wider spectrum of society than the church was. It was realized that if he placed himself in the hands of the

local authority, he would be transferred out of the community to which he was a considerable asset. Resistance to this appointment came from some members of the Presbytery. David was a member on paper of the Newcraighall Church but could not in honesty commit himself fully to working in that congregation. Our own view, against those who felt that a church salary could only be paid to fully committed Christians, was that David Brown was representative not only of the bulk of the parish, but, from all accounts, of a large part of our two congregations. As a team we would gain insights from working closely with him. A second objection seemed to lie in the fact that David was a councillor and known to be an active one. Some felt he would not be able to do a full-time job for the church. We ourselves felt that many who disapproved found it significant that he was a Labour councillor. Our view was that being a councillor was generally regarded as a spare time activity. However, if it became difficult sometimes to distinguish between work he did as a councillor and work he did as a youth and community worker, that would not worry us, since community work in that district often required political action. This appointment was seen by the community as a vote of confidence on the part of the church for the local people. David Brown appreciated the freedom of being in an independent body rather than working for the council.

As regards the second appointment, in the end it became impossible to apply the deaconess's salary to the post of Coffee Bar Manageress unless of course filled by a recognised deaconess, who like ourselves would typically have come from outside the community and from a similar background. Irene Henderson, a member of the Richmond congregation, had left school at the age of fifteen and had no formal training recognised by the church for its employees. In our view, however, she possessed natural qualities which would enable her to play a sensitive pastoral role in the Coffee House, and know when to refer people to one of the other members of the team. At this point, we abandoned the hope that the Coffee House would assist the finances of the

congregation, always in a precarious state, and decided to apply the profits to the salary of Mrs. Henderson.

There being a salary still untouched, Jane Shaffer, a graduate of New College and a probationer minister, was appointed to the vacant place. She was to carry on work with children, adult education, self-help groups, and, for a time, the Lunch Club and Guild of Friendship.

12. Relations with other churches

Almost as significant as these ties developing with local community groups was a growing bond with other groups of Christians in the area. On our arrival in Craigmillar we were able to enter immediately into relationship with other churches through the local Ministers' Fraternal. Participants were the Roman Catholic friars (four in number), one or more representatives from the Nunnery, the Episcopalian priest, the lay preacher in the United Free church, the minister of Bristo Craigmillar Church of Scotland and the superintendent of the City Mission. All religious groups were thus meeting together on a regular basis. However, the same restrictions obtained in any "official" gathering of church leaders from different denominations. Much was accomplished, like a joint approach to the community at Easter (through a leaflet of invitation to services), joint services in Holy Week, a joint service at the beginning of the local festival and collecting from homes in the district during Christian Aid week. The level at which sharing took place, however, was superficial. The planning of the activities helped avoid deeper issues and fuller learning from each other. This was a diplomatic exercise rather than a shared ministry. Our denominational differences were preserved under a cloak of cordiality.

The turning point came on the appointment of a priest-in-charge at the Episcopal Church, who was new both to the district and to the ministry. He

was also alone, and began coming sometimes to our team meetings. The possibilities of working with what we had in common were gradually opened up to us as we started from the "job in hand" rather than from the programmes of our respective churches. An additional factor was that our churches were in the same area of Craigmillar. (It is true that so was the City Mission and the - by now - Baptist Centre, formerly the U.F. Church, but they preferred to preserve their autonomy.) The Bristo Church of Scotland was at some distance, and we were not at a point, locally or nationally, when close sharing was possible with the Catholic Church. In due course, opportunities were sought to work more closely with the other Church of Scotland as well, and it was decided to establish what was called "the wider team". This consisted of ourselves, the staff of the Episcopal Church (with the union of the Craigmillar and Newcraighall Episcopal Churches a lay reader and a church sister were added) and the staff of the Bristo Church of Scotland (minister and lay reader). We met monthly at which solutions were sought jointly to problems we faced individually. Every week on a Wednesday morning, the Eucharist was celebrated for this wider team at Richmond Craigmillar church. The invitation was opened to other church leaders also, although they seldom came.

The significance of this development became obvious as the Richmond team approached the end of their initial, and possibly only, period of service when it was clear that future development may reside in a community parish involving Church of Scotland and Episcopal congregations rather than making new appointments to Richmond Craigmillar and Newcraighall alone.

13. Assessment by the Presbytery

Since the Presbytery had given the team a life of five years in the first instance, it was necessary to decide whether or not the project should continue. The Ad Hoc Committee anent Richmond Craigmillar had remained in

existence throughout and in 1974 initiated an assessment procedure to enable them to arrive at proposals to put before the Presbytery. Assessment took place in four main ways.

- a) Throughout the period 1971-74, the Ad Hoc Committee had kept in touch with the ministers on the team in particular, both informally and formally. The team forwarded any significant assessment they themselves had made in that period, although no obligation existed for them to do so. For example after three years, a "half-term report" was sent which described
 - a) our understanding of team ministry as it was emerging in that situation,
 - b) the roles and the work of the different members of the team, and
 - c) the goals and achievements of congregation and team to date.
- b) During 1974, the Committee met with office bearers and team to study the financial situation and to find out the feelings of the leadership in the congregation. It was noted that finances remained in a precarious state, that congregational givings had not significantly increased and that attendance at worship remained low. They noted, however, that gains had been made in other directions and that the office bearers affirmed the work of the team and supported the Coffee House venture.
- c) The Committee met with members of the team separately to hear of their work at first hand and to learn more about the health or otherwise of the team itself. This course of action was suggested by the team since we felt that relationships within the team had some relevance to the question whether, and how, the team should continue to operate. It was felt that, although the team members had achieved a measure of honesty with each other, it would be difficult to retain this dynamic in a larger meeting with others present. Any criticism in such a context of each other would seem as if such remarks were being made under cover of the larger group. Such personal submissions would be made on a confidential, "back-ground briefing" kind of

basis, providing information which would assist the over-all assessment without it necessarily being discussed openly. Some team members took the opportunity to give their views on the future composition of the team, should it be allowed to continue. The substance of what each member said was known to the others.

d) Again at the suggestion of the team, members of the Committee made themselves available for any member of the congregation or the wider community to offer their own evaluation of the current position. Some took advantage of this, including members of the Festival Society.

The evidence that the Committee collected by these means was considered favourable to an extension of the project. The focusing of the work on the Coffee House was seen to be effective. The B.B.C. Religious Department had made a film about it which had been shown on television, and several visits had been received from people in other situations who wished to explore such an approach in their own areas.

There were two aspects of the situation that the Committee did not take account of. One concerned the personnel in the team. It is known that in individual depositions to the Committee, concern was expressed about two members of the team, for quite different reasons. In the case of one, some felt that time had suggested that he was not best suited to working in a team situation, although no doubts were harboured about his personal gifts, the depth of his commitment and the quality of the work he did. In the case of the other, some felt he was too occupied in other aspects of the community to either play a full part as a team member, evidenced by his frequent absences on occasions when the rest of the team were together, or to pay sufficient attention to building bridges between church and community.

For the committee to have made it explicit that they did not wish to take account of matters of personality and discipline, which they did do when comments of this kind were offered, was in accord with a Presbytery's customary approach in such matters. It is usually felt that to concern itself with the personal relationship of minister and congregation would amount to unwarranted interference. It would be considered normal that some people would not "get on" with a minister and that such matters should be left for the local people to sort out themselves - unless things became very serious. A second factor is that presbyteries would tend to support the minister in a difficult situation, partly because the active component in Presbytery committees is very often composed of ministers and partly because it is acknowledged that a minister, in a job in which loneliness is a necessary feature, probably needs more support than the people. This principle was extended in the case of team members. Had the situation been serious, a different response might have been forthcoming.

A second aspect of the situation that the committee did not, at that stage, choose to take into consideration was that the team themselves felt that it was now possible to plan for the long-term future, and that there existed two main alternative future projections. This forms the matter of the next section.

The upshot was that the Presbytery accepted the Committee's recommendation that the project be continued for up to three further years, with one significant change, namely that the Ad Hoc Committee be discharged as having completed its work, and the care of the project be now in the hands of the parent committee, the Home Mission Committee, who were now to explore the longer term future of the project.

14. The discussion about the future

As the end of the first five-year term approached, much thought was given to the definition of goals for any subsequent period of appointment. Two possible lines of advance suggested themselves, not mutually exclusive but calling nevertheless for different staff arrangements. These two approaches were, broadly speaking, identified with the two longest serving ministers, and to a certain extent reflected their different understandings of priorities facing the church. They are briefly outlined here.

The healing centre proposal

Richmond Church should retain its status as a congregation, but should set out to develop a more specific healing ministry. The use of the church for prayer should be extended and a group developed which would have a particular interest in Christian healing. The Coffee House would be retained as one focus of this (the worship area being the other) and round it would be built a group who would between them maintain a constant presence there, ready to assist and counsel any who came in. Regular Bible Study and discussion would be part of the programme and those who sought assistance would be invited to join these as appropriate. Services for healing and laying on of hands would be held. Thus what was envisaged was a drop-in centre, with special emphasis on Christian healing, with a resident Christian group who lived in close fellowship with each other. To this end, alterations would have to be made in the team so that all were of one mind and a process of education embarked upon so that the existing congregation would become a group which could offer a ready welcome and home for people who were disturbed, oppressed or physically sick.

The community parish proposal

Richmond Craigmillar and Newcraighall Churches should join with St. Aidan's Episcopal Church and Bristo Church of Scotland to serve a "community parish".

Recent developments in ecumenical co-operation carried the seeds of such an

arrangement. The Richmond building, now operating the Coffee House, would no longer be the "home" of a particular congregation but become a "community church". As an extension of its present use, an exploration of new ways of Christian communication would be undertaken on behalf of all the churches, and with their support. Without income from a congregation, the existing Coffee House and any dramatic productions might be seen as commercial enterprises in addition to their primary function. Freed from weekly Sunday worship, which in any case did not best suit the local work pattern, carefully planned and truly "public" worship would take place at intervals, the times chosen having special significance locally or in the church calendar. The building's suitability for this was its central position, complete flexibility of seating arrangements (chairs not pews), and theatre lighting equipment. A small but skilled team would work with local volunteers as a special task force, perhaps sought in the first instance mainly in the present congregation. Regular worship might take place in this smaller group. There could be an element of partnership with non-church bodies in the running of this building.

Christian fellowship and nurture for the present congregation would be found in Bristo or St. Aidan's. The former could concentrate on Bible Study and training for mission (considered to be its strong points). These churches are sited towards the East and West wings of the area so that the opportunity for regular worship would be available at reasonable distance for all. The third Church of Scotland, Newcraighall, presently linked with Richmond, would remain so, since it required the link with the more numerous congregations in the central area. It also contributed important leadership. At present, total staff numbered eleven, and this could be cut, with a saving in salaries.

Each of these congregations had been making attempts to cover all the normal activities and functions of the church, all had full church and hall accommodation, all had problems of finance and upkeep of buildings, all suffered

from a lack of lay leadership, and in one case the provision of full-time staff was not guaranteed much into the future. The arrangement proposed would lighten the financial load and the demand on manpower. However, and perhaps more importantly, a greater variety of ways of being the church would be possible, enabling greater flexibility of response, in place of several duplicate approaches, as at present.

15. The withdrawal of the team

The Home Mission Committee decided to embark on their own enquiries within a year after the extension was granted. They also arranged meetings with the congregation and with the team. A further step was to issue each team member with a work sheet and questionnaire. The work sheet was to reflect a typical week in the life of each member.

It was believed that a reason behind this step was a concern held by some on the committee that too much money was being spent on salaries in Craigmillar with too little result. Success tended to be measured in financial improvement and an increase in those active in the church. In particular, the committee was believed to be concerned about one member of the team whom they believed spent a disproportionate amount of time on his responsibilities as local councillor for which he got, in their view, fairly substantial expenses. This continuing assessment was experienced by the team as unsettling and caused an intensification of the debate about the future.

.....

Seen by the Committee as a further complicating factor was the "championship" of the two alternative plans by each of the two ministers. Each recognised that a change in personnel was implied by the two plans and each felt that now that preferences for the future had been established, the time would soon come when they would no longer continue working together. Currently,

however, they still affirmed the possibilities in both plans. It was decided to share this difficulty with the Committee.

The Committee, in facing this, found themselves in a dilemma. They felt unable to "adjudicate" between the two plans and were inclined to treat this as a difference of opinion within the team. This interpretation was assisted by the aligning of most team members behind the community parish option and was complicated by the personality differences which had now developed between one team member in particular and one of the ministers. The Committee further did not see a way of terminating the appointment of one minister without the other, without causing hurt, and seeming to devalue the contribution of one minister in the partnership throughout the period of the joint appointment. To help the situation, Ian Cowie and I placed our resignations 'on the table' for the Committee to deal with as they saw fit.

Their decision in the end was to accept these resignations and to terminate the appointments of all members of the team from summer 1977. Given the structure of Presbyterian government and the limitations in certain directions of the methods of appointment of ministers and their subsequent relationship with the Presbytery, this was an almost inevitable decision. The Team accepted it, not without disappointment, particularly in view of the fact that the Presbytery proposed to restore the congregations to "full status" and allow them to call a minister in the usual way. In our view, this could lead to a dismantling of many achievements over the past seven years.

Although in many ways inevitable, given that we had chosen to enter into consultation with the Presbytery and to share with its Committee the situation among the members of the team, this decision had an unfortunate effect upon the local community, especially the Festival Society. A letter to the *Scotsman* expressing this view appeared in February 1977, written by a member of the Executive of the Society.

"Sir - I wish to express my alarm at the simultaneous withdrawal of all members of the team ministry based at the two Church of Scotland churches in Craigmillar, Edinburgh.

The refreshing apposite approach and attitude of this ministry towards a multiply deprived community such as Craigmillar has to be lived through to be appreciated in full. Having lived and worked in Craigmillar over the last ten years, I have witnessed the Richmond Church team becoming a vital contributor to the process of community development, which is ongoing - despite adversity.

I, as a non church member, have seen the build-up of positive relationships between local folk and groups facilitated by the various activities of the team ministry. The church, in its day-to-day work with people, becomes relevant and credible - a long way from the orthodox approach but significantly closer to the lives and aspirations of many people in the parish.

To axe this experienced team ministry at this point will be, without doubt, a retrogressive step. It can only injure and deprive further those already deprived, at the very time when hope for a better quality of life is appearing on the horizon."

The feeling locally was that the church at large had let them down, by not ensuring the continuation, however difficult, of a pattern which in their view assisted the church to exist "for the community" and to stand with it. They understood the action of the Presbytery as a repetition of an occurrence in 1972 when the one Catholic friar who had fully identified himself with the community was moved to another district. They interpreted both events as penalties on the part of church authorities in response to an over-involvement in the community.

B. COMPARATIVE STUDY OF OTHER TEAMS

It is now proposed to offer a briefer account of five Scottish situations where a structure of ministry was set up similar to the one described. All are recent, three of them concurrent with Craigmillar. Two of these (Drumchapel and Livingston) are still in existence. Four of these understood themselves to be "team ministries", the exception being the earlier Gorbals Group which is included for the light it throws on the later experiments in shared ministry and for what the later examples owe to it. These five situations are:

St. Ninian's, Greenock - an early attempt in the sharing of ministry by two members of the Iona Community in a Church of Scotland congregation in a newly-established area of Greenock (1967-70);

Livingston - an ecumenical team serving the whole of a "new town", set up in 1966;

Drumchapel - an association of three congregations and a community ministry in a new housing area in Glasgow which has been operating since 1973;

Ferguslie Park, Paisley - a team operating in a locality very similar to Craigmillar (1974-80);

The Gorbals Group - one of the pioneer attempts at urban ministry in the form of a community living and working in the Gorbals area of Glasgow during the fifties and sixties.

1. St. Ninian's, Larkfield, Greenock.

In areas of population growth where no church building exists, the Church of Scotland follows one of two procedures: the transfer of the assets and ministerial leadership of an established congregation in an "over-churched" area (as in the case of Richmond Craigmillar) or the making of grants and loans to enable a new congregation to be established. In due course, such a "church extension charge" is expected, having paid off its debts, to apply for "full status". At the time of the team ministry now described, St. Ninian's Larkfield was such an extension charge, not long established, and situated in a new housing area of Greenock.

In 1967, the assistant minister was due to leave but it was felt by both minister and assistant (both members of the Iona Community) that the partnership was just beginning to bear fruit, and that it would be an advantage to continue this on a more permanent basis. The Kirk Session agreed and petitioned the Presbytery of Greenock that it give immediate consideration to the raising of the status of the ordained assistant to Associate Minister for an experimental period of three years. In the meantime, the minister had informal talks with the then Secretary of the Church and Ministry Department in Edinburgh who said that if the church had had the financial resources it could have done what it proposed; however, being a church extension charge, the sanction of the General Assembly would be required. His opinion was that the chances of the Assembly agreeing were not high.

The Presbytery of Greenock nevertheless proceeded, encouraged by the fact that the Assembly had itself encouraged Presbyteries to explore team and group ministries (see above p.16). The petition asked the Assembly -

"to authorise the relevant Committees of the Church and Ministry Department and the Home Board to confer with the Presbytery of Greenock with the necessary powers to make the financial arrangements for the establishing of the desired Team Ministry."

The Presbytery petitioned the Assembly expressly in terms of financial arrangements because it felt that the burden ought not to rest mainly on the congregation and that team ministries might be more likely to be required in areas that could not afford them than in those which could. In the Assembly, however, the petition was amended to read "*to make arrangements for the establishing*", which was granted by 377 votes to 327.

The Home Board, when its representatives met with the local presbytery and intending team, laid down stringent conditions. One was that the congregation "must agree to petition the General Assembly for full status, and comply with all the financial commitments involved, not later than the General Assembly of 1968". (This condition, which implied the repayment of all or most of the congregation's debt, might well in other circumstances have caused the congregation and presbytery to depart from the matter). There were further stipulations that the greater part of the time of both minister and associate ought to be spent in systematic visitation of the parish (in this connection, the minister was asked to "consider very carefully the implications of his prison chaplaincy"), that there should be "real evidence of aggressive evangelism within the parish area" and that "before the experiment could be regarded as successful, certain standards to be attained should be drawn up in consultation with the presbytery". Further, a joint consultative committee was to be appointed with representatives from presbytery (including Moderator and Clerk), the Maintenance of the Ministry Committee and Home Board (both Edinburgh) plus the Secretary and Secretary-Depute of the Home Board and the Secretary of the Maintenance of the Ministry Committee. Thus the Assembly committees sought to keep very strict control over the experiment. Nevertheless, arrangements were made and sufficient finance was found to establish the second minister, described - significantly - as Associate Assistant.

In the event the "standards to be attained" were never drawn up and the evaluation, which was made by the two ministers themselves rather than the

presbytery or joint consultative committee, was carried out in relation to the ministers' own aims and goals. In their final report of 1970, which was sent to interested parties, they emphasize that they did not see this as an experiment to see if two ministers could work together (which they considered proven in their own case). On the matter of authority, they reject the implications of the view they attribute to the Maintenance of the Ministry Committee that the Associate should act solely "under the instruction of the senior minister of the team". "From the start of our partnership we shared the view that team ministry is in fact the congregation responsibly acting together in mission, love and service to the parish and beyond".

They testify to the value of a more prolonged partnership, speaking of the "process of growing together" and "authentic diversity" within a complete harmony. "New structures of service", which they see as arising from the greater diversity residing in a team, are described, involving developments in prison and industrial chaplaincy, youth work and greater time spent with the Kirk Session going more deeply into church and community issues. They seek an even greater diversity in team personnel in an extension of the present staff to include a number of others whose particular skills are directly related to the needs of the community, for example, a youth worker, a deaconess with specialist knowledge of methods of education. They conclude:

What we believe has been accomplished during the three years of this experiment may lead others in similar situations to our own to see the possibilities which begin to emerge when a partnership such as ours is given the chance to develop over a greater period of years than is customary when the minister of a very large parish is assigned an assistant who can only fulfil the requirements of the Board of Practical Training. It would be our hope that others, encouraged by some of the insights we have begun to gather from this tiny experiment in team ministry, may be further heartened to embark on similar experiments elsewhere.

2. Livingston

The first houses in this substantial new town situated between Edinburgh and Glasgow were occupied in 1966. Three years earlier, a Scottish Faith and Order Conference at St. Andrews had established the principle that the participating denominations would not act independently of one another as in the similar cases of East Kilbride and Glenrothes. The kind of co-operation envisaged was that later propounded by the 1964 Nottingham Conference of the British Council of Churches which, believing it in the long run unhelpful to "submerge" all denominational differences in an ecumenical centre, recommended the common use of church buildings, a common approach to mission and the joint carrying out of certain tasks. These were "learning together", lay training, youth work, children's work, men's and women's organisations, local church publications, Christian Aid, visitation, concern for and service to the whole life of the local and wider community. This pattern of the retention of denominational loyalties combined with co-operation in everything possible reflected the experience by then of several ecumenical projects in Britain. To facilitate the development of co-operation, the Nottingham conference recommended that in appropriate places "areas of ecumenical experiment" be declared, freeing churches from certain denominational ties (legal etc.) which might become inhibiting. At the request of the local (Church of Scotland) presbytery and with the agreement of the Episcopal and Congregational churches, the new town was designated an area of ecumenical experiment in which the areas of co-operation were also to include the conduct of worship where possible. A Church of Scotland minister and Episcopal priest were appointed in 1966 and subsequent appointments have been made by those churches and by the Congregational and Methodist churches. A youth worker was also appointed by the presbytery in the beginning. Four geographical areas are now served by the church either through church buildings or community-church complexes. An ecumenical caring centre is being considered for the eventual centre of the new town. Recently a com-

Division of responsibility within the team is by territory rather than by task. Two members of the team have been based at each building with responsibility for the worship and activities relating to it. The patterns of church life adopted were traditional but there were significant new features: a) planning for the whole town was done by members of the team together; b) there was acceptance of the ministries and worship practices of the other denominations in the scheme and buildings were interchangeable. The team early made concern for the needs of the new and growing community an important aspect of their programme, holding forums on Sunday mornings in addition to worship, and taking other community initiatives. In general, the team saw mission as finding its starting point in caring, although differences in theological emphasis were evident in the team. In one area, a multi-purpose building ("The Lanthorn") was erected to double as a community centre and place of worship.

The ecumenical nature of the project led to modifications in the structures of decision-making in the congregations. Lay participation is through a team of Counsellors who receive training and keep in touch with local inhabitants. House groups are a feature of the programme. In a report published by the Livingston Ecumenical Council in 1975 ⁽²⁾, the need for fuller lay participation in decision-making was recognised. The more effectively a team worked together, the greater the danger that matters may be fully discussed and resolved before they were shared with the councils and members of the congregations.

The members of the team see themselves as equal in authority. Each acts as chairman for a twelve-month period. The report notes that while members *"testify to the value of learning through tension within the team, differences of opinion and emphasis ... occasionally made for difficulties which the existence of a "co-ordinator", if not "leader" might have allayed"* ⁽³⁾ Because of its "official" nature, Livingston has found itself too much in

the public eye, and has been more criticized than any of the other teams here described. Yet members locally attest to the fact that they now could envisage no return to a denominational approach.

3. Drumchapel

In 1972, the three Church of Scotland congregations in central Drumchapel, a housing scheme of similar composition and age to Craigmillar, decided to seek closer co-operation with the appointment of a 'community minister' as a focus. This followed a similar initiative in Easterhouse. The community minister is seen to have responsibility over the whole area served by the congregations concerned. He is in no way set over these congregations but works in relation to them. This minister was appointed and is paid by the Home Board of the Church of Scotland. The team consists of the three parish ministers, the deaconess of one congregation, the assistant of another, a further deaconess presently working in a Family Unit run by Glasgow University in the area, and the community minister.

The three congregations retain the services of their own ministers as regards the conduct of worship, pastoral work and schools in the parish. There is, however, a bi-monthly 'pulpit exchange'. In an account circulated at one of the Eaglescairn consultations (see p. 91), the members placed on record that they saw the advantages of working as a team, apart from the opportunity to plan the whole work of the church in the area corporately, as allowing members to specialise in areas in which they have particular interest or experience. This makes for a more deliberate approach to those areas of concern than was possible when each minister/team member had a wider field to cover while working solely in the context of one congregation.

Of these areas of specialist interest, the community minister focuses on the co-ordination of the participating churches' resources, community involvement and ecumenical relations. The other six team members respectively cover the following areas: 1) youth, sport, social activities, old folks' home; 2) evangelism, industrial chaplaincy; 3) liturgy, music, catechetics, dogmatics; 4) women's work, youth work, other work "related to people"; 5) sociology, groups, the handicapped; 6) family case-work.

In the formation of this team, the congregations were less involved than the ministers. A few seriously intentioned people, rather than the membership as a whole, sought this development. The congregations were said "not to be against it". The advantages of the team are seen in the mutual support of the team members in an area of deprivation, in co-ordination over what is a large and populous area with the same problems overall, in an increased sense of belonging amongst those participating. The arrangement is felt to be especially appropriate where, as here, the congregations have a low leadership potential and a quick turnover of members, especially those likely to be leaders.

As regards authority, there is no leader as such. Leadership is said to be exercised "by common consent". Each team member provides leadership according to his/her area of specialisation. However, it was felt that a role existed not for a leader as such but for a co-ordinator who would have the important task of preparing the agenda for the fortnightly staff meeting. This is not a rotating post, and falls to the community minister, whose overall view is most useful for this purpose.

4. Ferguslie Park, Paisley.

Ferguslie Park is a council housing scheme in the north west of Paisley. A member of the team wrote that the term "ghetto" was a "fairly accurate description of this distinct area" on the edge of the town. It is bounded by

industry, railway lines and open country. The Talbot Car Factory is nearby, where Ferguslie and Linwood meet. The area consists almost entirely of council housing completed over a period of forty years from the 1920s to the 1960s. The scheme is well known as the least attractive in Paisley and is stigmatised by outsiders. The population has fallen substantially over the last decade, mainly through houses remaining unlet and subsequently being demolished. Before the decline in the population set in, it stood at around 13,500 but now is nearer 9,000. Age distribution statistics, the proportion of single parent families and unemployment are very similar to Craigmillar.

The establishment of a team ministry in Ferguslie Park Church of Scotland in 1974 was a response to the declining number of members and shortage of leadership in the congregation. The Kirk Session appealed to the Presbytery of Paisley for help but nothing could be done while an ordained minister remained in the charge. In 1973, the minister demitted office and went to another church so that the situation would be released and the Presbytery enabled to intervene. The possible solution was forecast in the Kirk Session minutes of 1973: *"as we were more or less a missionary church we would require more manpower."* In order to establish a new form of ministry, the Presbytery of Paisley decided to ask the General Assembly to declare the charge a special case and the area one of *"strategic importance"*. To make this possible, the Presbytery temporarily suppressed the charge and a *"minister without charge"* was appointed in 1974 to join the deaconess already working there.

It was not until 1975 that an associate minister was found. Thus the team evolved over a period rather than all begin together. This was seen in retrospect as a strength by the team since the *"slow start"* enabled a *"longer view of the needs of the church and a more gradual programme of renewal"* (4). The Presbytery had not designated a leader but it was assumed the first appointed minister would fill this role. In a report to the Presbytery in

1975, the team raised the question of leadership, recommending it for the purpose of accountability but giving the view that within the team leadership ought to be shared out. To achieve this, they saw it as necessary to determine areas of responsibility for each member. They comment: *"This was never achieved very satisfactorily, and should have been built into the original plan. In the middle period of the experiment, each member acted as chairman for the year, but with changes in personnel this arrangement broke down. Ultimately, the members took turns in chairing team meetings changing chairman each week"* (5).

When it emerged that the team was giving priority to work in the local community rather than to the congregation, not least with young people (38% of the population were under 15 in 1971), two new members, youth and community workers, were appointed in 1976 through the government Job Creation Project and sponsored by the team. Later a qualified youth and community worker was appointed (1979). The Presbytery kept the arrangement under review (although the team remark that its supervising committee *"never really got off the ground in the period of the experiment"*), and decided to make new arrangements in 1980 (6). This was to restore St. Ninian's to the status of church extension charge, the formation of a "settled team ministry", three persons initially (minister, deaconess or assistant minister, and youth and community worker). Responsibility for maintenance of buildings and salaries was to be transferred to the Home Board.

The team incurred censure for its involvement in local affairs, particularly with a Community Development Plan, a government-sponsored scheme for selected deprived areas. However, the congregation did not go without attention. The aim there was to increase the fellowship and social life of the members, but little is said about the relationship of the local church to the community.

The team understood itself as an entity in itself and their proposals for the future envisaged a team *"freed from the responsibilities of a congregation"*

This team understood their function primarily in relation to a deprived community which they saw as beyond the scope of the traditional pattern of ministry. However, they comment that they have *"never been clear about their objectives"* and that rather than being able to show positive results they, at the end, were *"simply more aware of the extent of the problem"* (8). Part of the problem, in their view, was the middle classness of the church and its ministry in the face of a working class parish.

5. The Gorbals Group.

Any account of the development of team ministry in Scotland would be incomplete without reference to the Gorbals Group. This is not only because some of the teams described studied the experience of the Group as being an example of a new form of ministry which had survived long enough for useful insights to be recorded but also because so many aspects of the team ministry experience were prefigured in it, although in the late fifties when it was established, the term was not yet in currency. Features which suggest inclusion in a study of team ministry are: 1) that this was a creative response to an area of need and to a situation where existing church structures did not facilitate contact with local people; 2) the sharing of ministry; 3) the commitment of members to each other and accountability in a common discipline.

The Group was set up in 1957 when Rev. Geoffrey Shaw was ordained by the Presbytery of Glasgow as a minister, specifically appointed as "assistant minister in Gorbals John Knox Church". Mr. Shaw was not however accountable in the normal way to the local minister and congregation but was the first member of a group consisting of two other Church of Scotland ministers and an Episcopal Diocesan worker. Over the years, the group expanded to include ministers of other denominations and members with special training in many fields with or without commitment to the church. The aims of the Gorbals

Group were re-iterated in a Report (1968) made to the Home Mission Committee of the Presbytery of Glasgow (9) as the establishment of a Christian presence of a kind which could lead to deep involvement in the area, assistance to local people in facing the problems of the district, the discovery of ways in which the church could become more relevant locally, and as providing an alternative form of Christian community to which local people could belong. One aim of the group being to remain in close contact with those apparently least likely to belong within the existing framework of the church, it was considered best to work through existing community structures and organisations, through individual contact and small groups rather than through large organisations.

The composition of the group varied. At the time of the report referred to there were fourteen members. Among them were three clergymen only one of whom (Episcopal) had a formal link with a congregation. Some were professionally trained, who practised their skill from the base of the group, often in a broader way than normal (schoolteacher, probation officer). A very great deal of the work of the group was informal casework, which drew members into political and social action. Parallel to this activity grew some more continuous projects - a day nursery, playrooms (voluntary staffed nursery schools), a youth programme (Crossroads), a holiday home, a nearly new shop and a newspaper.

The 1968 report attests to the "supreme importance" of the fact that the members lived in the area, allowing them to be readily available in crisis and affirming the dignity of the district and the value of its people. Equally important was the common life of the Group:

We are well aware that living in the area would not have been particularly easy for any one individual in the Group, and that the close relationship of Group members has been of invaluable support, not only in the pressures of living in Gorbals but in the pressures of specific problems and crises.

Finally, there is comment on the democratic nature of the Group which was seen as of value, although the presence of some discussion about leadership is suggested:

Chairmanship of the Group goes in rotation, and at no point has any one person ever been thought of, or named as, leader of the Group. Inevitably, from time to time some individuals seem to carry more weight than others, and in some situations the views of the full-time people have to be accepted. And it is possible that the appointment of one over-all leader might in certain situations have made for greater efficiency and direction. Nevertheless we feel that it is important that over-all the views of the members of the Group have always been of equal status.

A fuller account of the Gorbals Group is given in Ronald Ferguson's biography of one of the original members - Geoff (10).

III. THE WIDER DISCUSSION ABOUT TEAM MINISTRY

Comparisons with these other ministry teams may be usefully made, but the teams described influenced each other less than one might have expected. All were part, however, of a wider examination of ministry currently being pursued in the church, expressed in committees, consultations and publications, a survey of which may be helpful here. In this section some account will be offered of relevant proposals made by the "Committee of Forty" to the General Assembly of the Church of Scotland, consultations and meetings in which members of the Craigmillar team were involved will be recalled through minutes and reports, and several books referred to by the team at the time, or which have assisted subsequent reflection, will be noted.

A. THE COMMITTEE OF FORTY

There are two reasons for including an account of the "Committee of Forty" in this study. Firstly, within the remit of this Assembly committee, which was contemporary with many of the teams described, and almost exactly contemporary with the Craigmillar team, was the bringing forward of proposals for the restructuring of the church's ministry and organisation. A second reason for its inclusion is that the writer was a member of this committee for the whole of its life and acknowledges its influence on the development of our understanding of our own situation in Craigmillar.

This committee came into existence following the Report of the Church and Nation Committee to the 1971 General Assembly which observed that:

"...a crisis point is once again being reached in world/church affairs. If this point has now been reached, then unco-ordinated initiatives are not enough ... The time would, therefore, seem to be ripe for such a comprehensive examination of the mission and message of the church for the future. But the task is one that must be done not by any one committee or department, but by a process in which the whole church honestly and prayerfully probes into its existing life and work...and with the guidance of the Holy Spirit seeks to renew its obedience to the call of the God who is marching on" (1).

The committee was instructed *'to interpret for the church the purpose towards which God is calling his people in Scotland, to investigate and assess the resources of the church in persons and property for the fulfilment of this purpose, and to make recommendations for the re-shaping of the life and structure of the church'* (1).

The Committee were realistic from the outset about the ability of any committee to do the kind of job the church wanted. It was not better understanding of the world nor a more up-to-date organisation that was ultimately required but a *"new source of power"*. This, according to the committee Convener's *"preliminary comments"*, was properly a prophetic task: *"renewal by committee is a vain dream, and life-out-of-death will never be voted by assemblies."*

Three significant decisions were made at the outset: a) to allow the committee to be welded into a group by meeting regularly over weekends; b) to invite participation from other denominations in Scotland (although described as *"observers"* in effect they were much more than that); c) to interact with the church at large throughout the period of their task. With reference to the latter, it was observed in an early report that *"only as new life compels the need for innovation will new forms emerge to take the place of the old."* The committee hoped to link in with signs of new life in the church as well as to help generate new life. It was only as the years went by that the committee finally began to make recommendations about re-organisation. For the present purpose, we will pass over the wider questions to which the Committee addressed itself and the conclusions reached, and refer only to discussion and proposals on parish re-organisation and new forms of ministry, particularly team ministry.

We have seen how team ministry, as well as being related to theological questions about ministry and about the nature of the church, is also related to the matter of using in the best possible way the resources available to the church, both in buildings and in people. In their report to the 1975 General Assembly, the committee laid down three basic considerations:

a) that it was not open to the church to modify her calling on the grounds of insufficient resources, although the way in which the church obeys her calling varies with changing circumstances. *"We must guard against the ... great danger of withdrawing into no more than the minimum traditional congregational and parish activities at a time when new activities and new ministries are urgently called for"* (2);

b) that the traditional territorial organisation of the Church of Scotland assumed a Christian country, and a comparatively static and uniform society. All that was now changed, and in the future we must expect much more varied forms of the life of the church in varying situations. *"Every situation is a missionary situation today. There is always a danger that congregational life becomes inward-looking. Resources and manpower are for staffing a mission and not simply for maintaining an institution"* (2).

c) that so much of what we rely on, in structures and equipment, is incidental. *"The people of God, who are the Body of Christ, live by God's Word announced, taught, dramatically presented, made known to others and themselves in every possible way. They live by the Sacraments, by prayer, and through receiving the power of the Spirit. Buildings, organs, all forms of expensive equipment, all organisations and groups are worth having only insofar as they enable God's people to live that basic life of theirs. Congregations can exist without all of these things, and in future will have to exist in many cases without several of them"* (2).

It was the view of the committee, as expressed in the same report, that most of the church's organisation and life actively hindered the realisation of these statements, not just in structure, but in *"atmosphere and idiom"* (3). This called for a) *"a new geography"* - the reshaping of parishes, and b) a better use of resources.

A new geography

The committee's own analysis of the ratio of congregations to population in Scotland showed the church's resources to be very unevenly distributed. Some areas were overchurched while others were weak. There was a danger that stronger congregations in established areas would withstand loss of finance and decline in membership better than, say, those in new housing areas which were already struggling, causing the church to withdraw still more or fail to expand precisely where it was most needed. *"A consideration of the needs of the people implies a reshaping of parishes. Present parish boundaries, particularly in towns and cities, have evolved in a piecemeal way, and often no longer relate to the actual shape of communities, nor to the patterns of community life. The church urgently needs a new geography which will relate congregations more realistically and effectively to the community. That is a main part of the re-allocation of resources"* (4).

Such a structure, more flexible than the present one, would also allow more freedom to relate to people where they are. In modern society, the home and the home parish is not the only or necessarily the most significant place for a person: the church must make relationships with people *"in offices, chain stores, factories and canteens where their working hours are spent."* The committee spelt out the implications of this for ministry, stressing that these new parishes should not simply be fitted to the projected ministerial strength but that the ministry should be fitted into a radically revised parish structure. The structure of separate congregational units each served by one minister had tended to create artificial divisions in the church's responsibility and outreach, often frustrating instead of encouraging corporate spirit. Such a reshaping could decisively change the relationship of congregations to each other and free the church for a renewed mission to Scotland. In its 1975 report, the committee gave an example of the vision it sought to share, which is of particular interest to the present study:

"A city centre, for instance, such as in Aberdeen, might be one such parish; a town like Bathgate might be another; and identifiable rural area such as the island of Mull and Iona might be treated as a single parish; a new housing area such as Castlemilk or Craigmillar might be another" (5).

The committee acknowledged the work already done by the Committee on Unions and Readjustments in developing the 'basis of association' arrangement (6) between congregations and in inviting presbyteries to consider initiating new forms of parish ministry. It is in this context that the committee makes its first firm proposal for team ministry. The structure increasingly to be adopted should be one in which the work of all the congregations in the agreed area is planned as a whole, spread throughout as many smaller units as seem suitable and economically feasible, *"and led by a minister or ministers with other leaders, who operate together as a team" (5).*

Use of Resources

Team ministry is thus offered as an appropriate way of serving and servicing the restructured local church. The committee, however, advances another set of reasons for team ministry, related to the resources of the church in people. Acknowledging that within ten years the number of ministers available would be only two-thirds of the present number, but also that there were resources as yet untapped among the leadership and membership of the church, the report suggests that the team offers a means of giving expression to these resources and of making more use of the smaller number of ministers - *"the church does not need many more ministers. She needs a renewed membership" (7).* Particular mention is made of the home missionary and the deaconess in a way that suggests these offices are at present under-valued and underused. They should be *"integrated more and more fully into a genuine team ministry" (5).*

The report makes it clear here and elsewhere that it is not envisaged that teams should be composed only of the ordained:

"Apart from ministers of Word and Sacrament, a parish team could include, e.g. a community youth worker or a social worker or a local headmaster or local government official (or, it is to be hoped, some who are not members of the professions, but simply have special gifts of leadership and discernment), not merely for "liaison", but to ensure that the "gifts of ministry" in the widest sense are available to the church, and her mission is therefore as comprehensive as possible. (7).

Anticipating objections to these proposals, the report acknowledges their seeming strangeness in our tradition of "one minister - one parish", the insistence on the parity of ministers, and recent unhappy experiences in collegiate charges (where two congregations each with a minister share one building), but points out that the team principle already operates in the present arrangement where the Kirk Session with its Moderator and the other office-bearers in the congregation have always formed a team. *"The fourfold ministry of pastors, teachers, ruling elders and deacons in the form of Presbyterianism developed in Scotland in the seventeenth century envisaged teamwork between these four categories."* However, more than this is proposed. *"What is new is that in a much more mobile and diverse society we propose more mobile and diverse teams in addition to the purely local teams with which we are familiar" (7).*

No one model of team ministry is proposed, but in an important section, the report outlines three characteristics which will be present in any true team ministry.

" 1. To work in a team requires a basic Christian respect for others and a willingness to listen, to modify plans, and at times to compromise.

" 2. Every team must have a leader with ability to co-ordinate plans and common efforts. This need in no way compromise the spiritual principle of the parity of ministers - indeed parity without differentiation of function is an abstract and unreal quantity. One of the real difficulties about ordained ministry today is that the minister everywhere is expected to conform to the same pattern, to perform the same numerous functions, and in short, only too often, to be the heart and soul of the whole congregation. This is a denial of the variety of ministries which our Reformation forefathers, in their much simpler world, did understand and practise; and it has often been commented on, in this and other countries, as a most

'unreformed' clericalisation of the Church. We can only get away from this by re-establishing a genuine diversity of function both within the ordained ministry and between it and other varied forms of ministry, by learning afresh a real humility before all our colleagues, and by readiness to accept the leadership (not necessarily permanent and not necessarily clerical) of one in each team who is for certain purposes the first among equals.

" 3. The diversity of function just mentioned implies that in most cases one or more members of each team will have specialised tasks and qualifications other than those of the ordained minister, and that the functions of ordained ministers will also differ. Only actual experiment will show the way here; it should certainly not be supposed that all or many members of a given team would have to be whole-time employees of the Church, but on the other hand team membership must be more than a mere form of words." (7)

The Committee secured the agreement of the Assembly for this 1975 report, concerned as it was mainly with the reshaping of parishes and the discovery of forms of ministry appropriate to this, to be sent to Presbyteries for study and comment. Through them, Kirk Sessions and "wherever possible other groups in the congregations" were also to study the report and make their own recommendations for reform to presbyteries. Many of the replies made a significant contribution to the debate and are recorded in later pages where appropriate.

In spite of many thoughtful responses to the proposals, there was evidence of a deep-seated scepticism in the church as a whole. This prompted some clarification by the Committee in its report in the subsequent year (1976) where assurance was given that a "complete and wholesale change" was not being proposed where community parishes and team ministries would replace the pattern of "one congregation, one minister in each parish". Deploing the "lack of any sense of urgency" about many comments, nevertheless the Committee insisted that no single pattern was being proposed but team ministries would provide in some areas resources that the old system would never be able to provide. However in spite of the widespread caution, the Committee read off "a fairly broad degree of acceptance that in an increasing number of situations team ministries are probably much to be desired" (8).

By the time the Committee was discharged (1978), many of its proposals were being explored by appropriate committees and some are now being implemented. However, the Committee was concerned that no pattern of ministry in itself represented a 'solution' to the church's problems. While such a time of searching was a chance freely to accept necessary change in time-honoured structures and practices, it was even more so a time to recall the contingent nature of these practices. Running through the Committee's whole deliberations was this conviction, which was memorably expressed first in the 1975 report when it commented that in the present situation -

"We have a God-given opportunity to discard the inessentials and concentrate on the vital things by which alone any Church really lives: the power of the risen Christ bringing life out of death and, in material terms, the water, the bread, the wine and the book, which cost us little and give us everything we need" (9).

B. INCIDENTAL REPORTS AND MEETINGS

It will be worth while now to make a selection from among the many occasional writings and reports which have been circulated amongst those involved in or interested in the search for new forms of ministry today. Included are accounts of the experience of teams in practice, reports of consultations of those who work in teams, related official church documents, reflective writings on ministry in teams, and analyses of prevailing patterns of ministry.

1. Descriptions of existing group and team ministries. As new forms of ministry evolve, it is important that those who are making the explorations hear of the experience of others. A typical publication for this purpose is the annual "State of the Teams" (10) which, for example, in 1973 described 64 out of 124 English teams listed and offered comparisons of how team meetings and prayers were handled, difficulties in involving lay people, the preparation

of agendas, the role of secretaries, and the place of retreats. An extensive bibliography was appended, mostly of certain teams' accounts of themselves. It is interesting to see how widely such teams have offered their experiences in public and to find an openness about problems and failures which does not seem to be so characteristic of the *status quo*. One or two of these last are in book form, which typically consist mainly of descriptions of certain local situations plus an analytical introduction or postscript. In one (11), Trevor Beeson includes descriptions of a group ministry from a town, a country area, and a new urban area, plus accounts of Coventry Cathedral, the Sheffield Industrial Mission, two communities (Lee Abbey, the Servants of Christ the King), and the light shed by new developments in clinical theology and pastoral care. It is prefaced and followed by brief discussions on partnership. We have already quoted from A.C. Smith's survey of teams in England in the mid sixties (12). This contains evidence of teams from as early as 1951 and quotes from Archbishop Joost de Blank's well-known *The Parish in Action* (1954) which called both for team ministries and for a common approach by several churches together in a larger parish. It charts what may be called the "second wave" of team ministries, helped by the influential *Paul Report* on the redeployment and payment of clergy given in 1964 to the Church of England's General Assembly, which, as we have seen, called for a more flexible church structure in a socially fluid society, the redrawing of boundaries to coincide with the new natural communities of today and the release of clergy to minister effectively therein as a "college of clergy" which may also have lay workers in it.

2. Church of Scotland Reports. Reports to the General Assembly had for some time been acknowledging the need for new forms of ministry. In 1966 the Assembly authorized its Committee on Unions and Readjustments and the presbyteries "to consider carefully forms of co-operation between congregations and possible forms of redeployment of ministerial resources which may better fit the changing situation in the church" (13). In subsequent years this

Committee's report carried short sections on *"New Forms of Ministry"*.

The context was of *"readjustment"*, the redeployment of money and manpower in the face of changing parish patterns. Faced with a shortage of ministers and a *"cash-flow"* problem, and aware that a union or linking of two or more congregations may not strengthen them, the reports remind the church that *"team and group ministries are not forbidden"* in the existing regulations (14). The implication (the reports are very sparse in detail of rationale or of practice) seems to be that these forms of co-operation were available 'within the rules' which would offer a more positive approach in an overchurched area while retaining separate congregational units. Although not spelled out, there is a suggestion that such arrangements could enable better local leadership by introducing *"some degree of specialisation into the function of the ministry within the framework of congregational life"* and by offering better support for ministers themselves in the face of contemporary demands. There is also a comment on possible reasons behind a common predicament in ministry: *"Too many ministers are called upon to face the whole task alone and unassisted, and it could be that this has emerged from a concern with status rather than with function"* (15).

In the course of this, it is recognised that a situation may not be ultimately served by reduction in property and salaried ministers: *"sometimes a realistic approach demands more ministers and trained personnel while retaining the same accommodation."* It reports that to this end *"the experiments in team and group ministries are continuing, and must continue if Christ's Church is to be served in this day and age with any purpose and meaning."* Reference here would be to the pioneer appointments of youth workers jointly by church and local authority in new housing areas.

Thus team ministry seems to have been understood as having three advantages.

- 1) It is a means of securing greater ministerial availability for a congregation than if it were linked with another, affording it a greater measure of independence.
- 2) It helps the ministry become more adequate in supporting

church members in the more complex decisions and experiences of contemporary life by adding specialist knowledge. 3) It provides fuller support for ministers in situations where more is asked of them.

The "inscrutability" of these Assembly reports, however, was counterbalanced by a paper by Rev. Dr. John Gray, of New College, Edinburgh, who was a member of the sub-committee responsible for the reports quoted. This paper may be understood to reflect some of the committee's own deliberations as well as an individual reflection upon them. The paper, entitled *New and old forms of ministry* (16), calls in question the assumption that there is one version of parish ministry which can be extolled, loud and often. He notes the frequency of one particular answer to the questionnaires of his sub-committee - "*The traditional form of the parish ministry best serves*". He makes five points.

i) *Is to feel "called" a mark of the ordained ministry alone? Does ministry not belong to the whole church?*

ii) *Originally the parish pattern assumed a kind of Christendom where all wanted the ordinances of religion and all came under the discipline. Today, however, parishes are areas of mission as well as areas of oversight. It is different being a minister (say in an area of 12,000 people) even than 100 years ago when there was a token allegiance to the church.*

iii) *Is the one church, one minister the basic theory of ministry? This is inadequate for many modern situations, leading to a reduplication in some areas and meagre provision in others.*

iv) *Is the pastor of the flock a suitable model? Such an "intensive" ministry requires that the flock should not be greater than one man can be shepherd to. If this is his task, would we not need a vastly greater number of ministers?*

v) *The establishment principle has influenced some ministers' understanding of their own task, as almost a "state provision" of religion. Such a ministry is not congregation- or parish-centred but minister-centred.*

3. Uniting Church in Australia reports. In approaching three Australian reports on team ministry, it is necessary to note that virtually all teams in the Uniting Church are a result of the union in 1977 of the Presbyterian, Methodist and Congregational Churches, rather than as a consequence of a deliberate policy on new forms of ministry. At Union, it was the norm for congregations to continue as in their former denominations and under the same ministers. However, these ministers now operated in a joint parish of two or more congregations, and were thus, willy-nilly, "teams". However, this has simply led the Uniting Church to face all the more urgently the same questions as are reflected in the British situation.

a) "Team ministry: new possibilities" by Geoff Peterson (17) begins with quotations from Seward Hiltner and Lyall Schaller which suggest a scepticism (on their part) with team ministry:

"What ministers say they like to do is precisely what they do alone (like preaching and pastoral care)...and what they dislike doing is consulting and convincing and relating to other people in order to get something done" (Hiltner).

"In 15 years of working with congregations I have encountered only one team ministry that worked adequately for as long as five years. The rest were all multiple staffs with varying degrees of unhappiness.. There are lots of dreams but few even brief successful experiences" (Schaller).

However, the author's conviction is that Christian ministry is essentially corporate in character. With Anthony Hanson, he notes that Christ himself and the apostle Paul were "surrounded by a host of assistants and colleagues". To be committed to ministry is to be committed to some form of team ministry: the only questions are about what types of team are appropriate in our time.

He finds that psychological compatibility is less important than commitment to a common task. He tackles the question of competitiveness and hostility and notes that these, when they occur, have to be realistically tackled; in this context "human niceness" is not enough. He calls Bonhoeffer to witness when he says, "Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate."

In a team, there needs to be clarity of goals in general terms, an openness and readiness to grow, a commitment to each other, and clearly defined functions for members. Other topics tackled are leadership, consultants, relationships in a team and with "supplementary teams and groups". He notes how teams have often been bound up with renewal in mission.

b) "What price partnership?" (18) by John Bodycomb is partly based on a questionnaire sent out to selected ministers with team experience before and after Union. A significant part of this related to the ability of ministers to work together. Among points emerging from this were: a) team ministry is a new thing, not an adaptation of existing practices, and requires new skills and attitudes; b) it can be disturbing to congregations, who still try to operate as before although voting for teaming up with another parish; c) it runs counter to ministerial conditioning - even Methodists, in practice; d) guiding principles for selection (which must be carefully carried out) are theological affinity, affinity of methodology, and maturity - growth is too threatening for those who "need to be in charge"; (e) it is a means not an end - grass roots development can be crushed.

Bodycomb cites American authors in the matter of conflict. A healthy multiple staff recognises difficulties as characteristic of any close working relationship - if staff can't engage creatively in conflict, it is questionable whether they are qualified for ministry at all (Sweet). There may be early support but continuation demands conscious commitment.

Among many other features of team life, one is mentioned here for the first time. It is maintained that spouses can have an effect on the team even though they are "not involved". Sweet is quoted as saying that the "attitudes and influence of wives is often the most important 'hidden' factor". There is some consideration given to training for team-work (the author is a lecturer in the Uniting Church's Melbourne College): i) colleges should train people for

teams, not to pass exams; ii) some should have a qualification additional to a theological one so that they can earn their living elsewhere; iii) training should be linked with existing teams.

c) "Multiple Staff Parishes" (19) This document, published by the Uniting Church's Synod of Victoria, is also the result of a survey - by R.B. Patterson - of the operation of such parishes in the synod since Union. After a thorough appraisal of practical issues as experienced by teams in the survey, he summarises his findings, some of which follow:

In the event, teams can call less on lay people to lead worship; the religious life of a team is a pressing matter; there must be more theological reflection on the team's own experience - the team must minister to each other - *"If the gospel can't be proclaimed in our midst, how can we be expected to be proclaimers in the midst of the people of the congregation?"* He notes several varieties of types of leadership and calls for an annual evaluation and more Presbytery involvement.

4. The Eaglescairn Consultations. Eaglescairn House, near Haddington, was the venue for a twice-yearly consultation (the first in 1974) on team ministry organised by Mrs. Sari Salvesen and Canon Aeneas McIntosh, both of the Episcopal Church in Scotland. To this were invited all in Scotland who were known to work in teams, and the participants varied from meeting to meeting. The topic was regularly introduced by Principal Duncan Finlayson, of St. Colm's College Edinburgh, myself and Canon McIntosh. During the period 1974-76, a body of experience was built up and shared, and this was recorded in a series of minutes circulated to participants. (The consultations continued after the date mentioned, serving also in the training of non-stipendiary clergy for the Episcopal Church.) A wide range of topics was explored over these years. Among recurring themes were: the need for the "authorities" who set up teams to remain in close and supportive contact and to consult fully; how far does one

go in a team in sharing; the place of worship; the function of discipline; the setting of priorities and assessment; the need to share fully with the congregation; how to assess success and failure; different styles of leadership. Two observations from these minutes must be recorded, however, which reflected the overall concern of those present:

"The general vision is the Pauline one of maturity and humanity, not ecclesiastical organisation."

"The keynote of the consultation was that the team was not primarily a technique for efficiency, nor for the comfort of lonely clergy, nor for the convenience of the congregation, but rather something central to the Gospel understanding of ministry and the effective mission of the church in our kind of world. Team ministry has things to say about the very nature of the church as the Body of Christ, with varying gifts, called to permeate all departments of contemporary life."

5. The Dunblane Consultation. During this period and as a result of these meetings, it was decided to initiate a consultation at Scottish Churches House, Dunblane, where those working within teams could meet with those who had responsibility for setting up, making appointments to or "servicing" such teams, with a view to sharing present experience and to set in motion planning for the future.

There were five sessions: 1) what is team ministry? 2) selection, formation, support; 3) relation of team to congregation, parish, and wider church; 4) leadership - what kind and how? 5) training for team ministry.

The initial session was not an easy one and there was some difficulty in reaching a definition, although distinction was drawn eventually between team and group ministries. Members working in different types of teams tried to

explain what working in a team meant for them. What are the opportunities? the drawbacks? How does one learn to work with others? Is it specially difficult for ministers in view of the training they receive?

Some considerable time was spent in discussing the need for appropriate training. It was agreed that it was very misleading to think of teams in terms of clergy only because there is a growing need for properly trained lay people, males and females, in most teams. Further a team that consists of clergy only or of clergy of similar age, experience and taste is bound to be lacking in the sort of interchange that makes for real depth. The particular problem of leadership (official and recognised) in an ecumenical team was acknowledged when this caused difficulties with higher church bodies which did not see the need for it.

A strong contribution was made by a parish minister who expressed doubts about the amount of talk that seemed to be involved in the setting up and the continuing of teams. There was so much work to be done in the parishes, and people were not being served by ministers who seemed to have to spend many hours working through their own problems.

It is doubtful if this consultation could be called successful. There was considerable resistance from some in positions of authority, especially in the Church of Scotland, who were not convinced of the need to treat teams any differently from the prevailing patterns of parish ministry.

6. Mady A. Thung, "An alternative model for a missionary church; an approach of the sociology of organisations", Wereld en Zending, 1977, translated by Annebeth Mackie.

This paper was of great assistance in reflecting upon our experience of team ministry, both as regards the diversity the author sees as necessary in

staffing and structures and for the similarity between the model proposed here and that suggested as one option for the future in Craigmillar.

The author, in discussing whether there are forms of organisation which either promote or impede missionary action, takes as her starting point recent World Council of Churches studies on the missionary structure of the congregation. The political involvement which arises from this stance is problematic because of the wide spectrum of the political convictions of members which *"are at the moment not determined by what the church is saying, but by their place in society, the influence exercised by their background, the interests that their position entails and all sorts of forces in their environment which help and form their opinions"*. She notes that research has shown that these factors do not, however, only affect people's political but also their religious convictions, but quotes the view of Lewy who suggests that religion has a *"Janus head"* - under certain circumstances it will have a revolutionary influence but in other circumstances it confirms the *status quo*, the organisational form being part of the latter. Thung sees this possibility of divergence as requiring structural reinforcement to allow a counter influence to be exerted.

A distinction is made between *"operational"* and *"non operational"* goals. Concern is expressed that preaching, writing and discussion in the churches about social problems is done exclusively in *"non operational"* terms. Thus only vague counter influences are offered against more concrete influences in the environment. The author sees a need to help church members in making concrete choices, while recognising that political activities are too defective and unequal to the goal of *"shalom"*. To action must be added the complementary dimension of *"words"* - *"everything which traditionally was conveyed by preaching and celebration, as well as bible study, reflection on the faith, training in prayer and meditation"*. Similarly, *"words"* require *"deeds"*.

In sum, the *"turning towards the world"* of the WCC study quoted requires forms of organisation and fixed procedures to bring it about, but so do the other areas quoted. Thung now names three areas which need attention -

- religious conviction, reflection upon it, the understanding of the bible,
- ethical reflection, the search for directives for socially responsible action,
- practical action in connection with...social problems.

These Thung sees as requiring their own procedures and apparatus since *"they do not follow on automatically from each other"*, and proposes two educational centres (*"synagogues"*) where reflection on the faith and on ethical matters can take place, and a third centre for church action which can serve as the central point for the organisation of political activities. These may not be separated in a physical sense but should have their own staff, and procedures for planning, investigation and evaluation. Under certain circumstances, a fourth centre may be necessary, for charitable work.

One congregation could not support this, which even now Thung considers over-taxed, *"submerged by a range of tasks and expectations which is much too wide"*. She offers typical organisational models (see p. 187), identifying the congregation as currently understood with that representing an organisation with local divisions, ^{which she} but sees as not corresponding even now to the functioning of the church (various *"levels"*, task groups, educational institutions etc.). She also questions the *"fellowship"* role of the local congregation as to whether this is the *"most desirable form of solidarity"*. Her fourth model offers a fuller awareness of other levels and functions of the church on the part of members, one result of which would be greater stability. A combination of models III and IV is proposed. In this way, Thung hopes to achieve a greater awareness of the church's breadth and a greater effectiveness in its missionary task.

C. OTHER RELEVANT LITERATURE

During the life of the team in Craigmillar, a handful of books were of particular assistance. Steven G. Mackie's *Patterns of Ministry* was published just at the time the Craigmillar venture was at the planning stage and was influential in our preparations as well as subsequently - not least because of the treatment there, in the context of a wider discussion about ministry, of team ministry in particular. Such an extended discussion had not appeared in print before that time. In the same vein, at an important assessment stage (1975), when we were seeking theological expression of what we had experienced, the World Council of Churches Accra document, *One baptism, one eucharist and a mutually recognised ministry* was being circulated. Direct successor to this is *Baptism, Eucharist and Ministry* (the "Lima Text") to which reference has already been made. Since the later report incorporates all that was significant in the earlier one, only it is summarised here. Another book which has given shape to reflection on the Craigmillar project is *Minister? Pastor? Prophet?* (1980), a symposium by four Dutch and Belgian Roman Catholic scholars. One of these is Edward Schillebeeckx who has expanded his contribution into the influential *Ministry* (1981); it has not been thought necessary to offer here an additional summary of this work.

Two further works illuminated team ministry from another angle - the 'historical' emergence of teams in the contemporary interaction between church and community/world (a discussion of the significance of this will form part of a subsequent section). One is an account of a WCC study based in Third World countries - *The fire runs* by Ian M. Fraser (1975) - and the other, T. Ralph Morton's *God's moving spirit* (1973), deals with signs of renewal in the church.

Each of these books is now described. The attempt is not to give a balanced summary so much as to indicate the points of special interest for the present discussion.

1. Mackie, S.G. *Patterns of Ministry*, Collins 1969

Steven Mackie's "Patterns of Ministry" has its starting point in the *Study of Patterns of Ministry and Theological Education* set up by the World Council of Churches in 1964 with Mr. Mackie as Executive Secretary. Part Two contains reflections on theological education and argues for ministerial formation in the context of theological education for the whole church. Part One examines the changing pattern of ministry today and examines the recent emergence of specialist ministries and team ministries. The implications of proposals for "human zones" are explored. The change that has overtaken the idea of the parish in urban, industrial society, and the conspicuous increase of specialist ministers (1 in 7 in Europe, 1 in 5 in the USA) to whom the church must pay close attention for what they are saying about ministry as a whole, suggest a new direction in favour of team ministry. In rejecting the medical analogy of general practitioners and specialists (it is specialist ministers today who are more concerned with the whole person), he concludes:

"The true lesson, perhaps, from the medical field, is the urgent need to reshape the ministry, as the medical profession is being reshaped, on the basis of team-work. The parish pastor with his own special skill and experience should be able to call on the complementary skills of other specialists. In some cases a parish or group of parishes would have specialist ministers as part of a team ministry; in others, the specialist ministers would be based, as at present, on larger areas but would be at the call of the parish ministry when required. In this way the gulf between pastors and specialists would be bridged, and their work integrated. This process is certainly assisted if some ministers pass, as at present, from a pastoral to a specialized ministry and back again in the course of their career" (20).

In surveying existing examples of shared ministry (eg East Harlem, Notting Hill, the *équipes* of CIMADE and the Mission de France) an important discovery is made, that such team work is not an administrative convenience but a fuller expression in itself of the true nature of Christian ministry. They are the "key to the whole", "providing the necessary spiritual fellowship and pastoral support for a costly and unprotected ministry". This is because

"it is by mutual subordination of team-members to each other both in seminary and in the field that the whole dimension of service in Christian ministry is to be understood" (21).

A study of the New Testament, with special reference to I Cor. 12 and Ephesians 4, offers a theological context in which to explore further such a sharing in ministry. The gifts of ministry listed in these passages are seen not as functions of separate people but as gifts given to the church. Some are church-directed, others world-directed but they are not mutually exclusive. This interlocking of gifts and graces reveals again team ministry not as a new device or tool but *"something implied by all Christian ministry, since the service of God is the service of the community of the faithful and such service is essentially mutual"* (22).

Apart from the new opportunities team ministry offers to the church (makes possible greater understandings, overcomes isolation on the part of ministers, can 'renovate' the parish system from within, facilitates ecumenical co-operation), it has *"rediscovered a basic truth about the ministry which recent patterns of ministry, both Protestant and Catholic, have greatly neglected, its corporate or 'collegial' character. Membership of a team ministry is a source of spiritual strength to individual members, and may serve also as a nucleus for the growth of a Christian community"* (23).

Equally helpful is the subsequent discussion of issues raised by team ministry, or indeed issues which have led to the emergence of team ministry in the first place - questions about the role of the minister today, the meaning of 'professional' as applied to the minister, the relationship between minister and layperson, in particular the meaning of ordination,

2. World Council of Churches, "Baptism, Eucharist and Ministry",
Faith and Order Paper 111, 1982.

These three statements are described as *"the fruit of a fifty-year process of study"* and are the immediate result of a meeting of over one hundred theologians in Lima (Peru) in January 1982, representing virtually all the major church traditions. This *"Lima text"* is now released for the common study and official response of the churches.

In the section on *Ministry*, discussion of particular ministries is placed from the outset in the calling of the whole people of God upon whom the Holy Spirit bestows diverse and complementary gifts for the common good of the whole people and manifested in acts of service within the community and to the world (the use of the word *"community"* throughout refers to the Christian community) (para. 5).

Within this, the ordained ministry points to the church's fundamental dependence on Jesus Christ and provides a focus of its unity. Their chief responsibility is to *"assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the Sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry"* (para. 13). The authority of the ordained ministry is not to be understood as the possession of the ordained person: it is a gift for the edification of the body and is exercised with the co-operation of the whole community (para. 15).

"Therefore, ordained ministers must not be autocratic or impersonal functionaries. Although called to exercise wise and loving leadership on the basis of the Word of God, they are bound to the faithful in interdependence and reciprocity" (para. 16).

The last phrase is significant and undergirds the discussion which follows about the forms of the ordained ministry. The early threefold patterns of bishop, presbyter and deacon, which *"may serve today as an expression of the unity we seek and also as a means for achieving it"* (para. 22) is understood

as comprising three reciprocal ministries and not three separate "ranks". For example, bishops are "representative pastoral ministers of oversight" (para. 29), deacons "exemplify interdependence of worship and service" (para. 31) etc.

The "Lima text" may be said to go further than its predecessors (*One Baptism, One Eucharist and a Mutually Recognised Ministry*, 1975) in making particular proposals about the practice of ministry, offered as a common goal for all participating churches. Of particular interest to this study is its understanding of ministry as "personal, collegial and communal".

"It should be personal because the presence of Christ among his people can most effectively be pointed to by the person ordained to proclaim the Gospel and to call the community to serve the Lord in unity of life and witness. It should also be collegial, for there is need for a college of ordained ministers sharing in the common task of representing the concerns of the community. Finally, the intimate relationship between the ordained ministry and the community should find expression in a communal dimension where the exercise of the ordained ministry is rooted in the life of the community and requires the community's effective participation in the discovery of God's will and the guidance of the Spirit" (para. 26).

Other matters are discussed, including the "apostolic succession" and the meaning and practice of ordination. The invitation is made to the church in its different branches to consider where gaps exist in their practice of ministry and to consider steps towards the recovery of its fullest expression.

3. Grollenberg, L. et al, Minister? Pastor? Prophet? SCM 1980

The perspective from which this recent study on ministry is written is indicated in the sub-title, *Grass-roots leadership in the churches*. Although the authors state that the essays reflect the particular situation of the Roman Catholic church in Holland, and are concerned with the prevalent hierarchical view of ministry, the book drops into the lap of any denomination at the present time facing a crisis over ministry. Starting point for this study by four authors is the desperate and growing lack of priests world-wide, with the result that a large number of communities are cut off from their source of life, the

Eucharist. The burden of the book concerns the nature of the relationship between minister and local Christian community, approached biblically, historically, theologically and from the point of view of contemporary understandings about leadership.

JAN KERKHOFS notes that the ministry is at present in *"one of those rare historical stages of transition and reconstruction"* (24). Alongside the shortage of clergy (50% of RC parishes and missionary posts have no resident priest) are growing feelings that both the structure of the church and the nature of the ministry are open to more flexible interpretations. These views, he claims, are held by a majority of believers and theologians, who seek the ordination of married men, *"an opening up of the ministry to women; the reorganisation of the whole pastoral ministry on every level in teams; and above all the 'calling' of adult church leaders and pastors by local communities instead of their 'imposition' on communities from above"* (25). He notes the churches' failure to move out from traditional structures to reach the lower income groups and the young. *"Here a newer, creative approach seems urgently necessary"* (26). The ministry of the future will have three fundamental requirements: 1) there will be personalized responsibility (not an anonymous college to shelter behind); 2) *"Any minister at any level is bound up with other ministries: all pastoral work, every decision-making process takes place among members of a team"*; 3) *"No single ministry is a personal possession in either form or duration. The criterion is always that of functioning within and from a community in the light of the gospel"* (27).

ANTON HOUTEPEN in his theological diagnosis of the present-day problems in the ministry attacks the 'unbiblical' split caused by the use of the terms 'clergy' and 'laity'. In the New Testament, the instruments of the *paradosis* are those of the entire community of the church. To mark out positions on the basis of mandate or ordination is a *"denial of the essential rooting of the ministry in the laity"* (28).

The incorrectness of this division is highlighted by the practice that has evolved of detaching certain functions (e.g. catechesis, service) from the ordained ministry and giving them to lay people. The functions are weakened if not related in the person of the minister to the sacramental ministry and vice versa. Such a "*differentiation*" serves only to "*emphasize the existing cultic and sacerdotal colouring of the ministry rather than to connect it with other aspects of paradosis*" (29). In the New Testament, he observes, leading the community does not stand alongside, but consists in exercising the functions of instruction, worship, building up the community, and giving service. Structures of leadership and authority which occasionally come into being are secondary compared with the permanent mission which is the responsibility of all.

In an investigation of the New Testament understanding of ministry, the author finds no strict demarcation of functions but notes that there are those with special concern "*who are chosen from the community to work within that community and to interact with it*" (30). For example, no strict division between proclamation and the practical consequences of Christian *koinonia* exists - the term *diakonos* is used of virtually all New Testament ministers. However, although no norm can be derived from the New Testament, that is not to say that later forms of ministry are unbiblical - provided that they correspond with the "*New Testament ethic of ministry*" which is characterized by brotherliness and service. He cites many New Testament examples of service saying that these are not guidelines for pastoral attitudes but "*this ethic must also affect structures and relationships ... the core of ecclesiology rather than its spiritual corollary*" (31).

Houtepen finds many "*paradigms*", or models, of ministry in the New Testament and observes that "*priest*" is a very secondary one. He investigates other paradigms in turn and stresses that they must be given their place in the

contemporary church. One characteristic of these paradigms is that they stress the personal and relational character of the exercising of ministry. *"Those who make their faith their work ... cannot hide behind their function"* (32).

J.J.A. VOLLEBERGH, in a discussion of *Religious Leadership*, observes that the classical conception of leadership is a hierarchical one. Now, in a more complex society, leadership has come to be developed in terms of competence and has become functional. This is always the starting point in modern bureaucratic organisations. A leader has a defined authority which he derives from higher leadership in a developed legal structure. Another modern paradigm is the self-governing group which chooses its own leadership. Contemporary discussions about power rest on the contrast between these paradigms.

The concept of contingency, however, recognises that most structures are not ideal and that structures with the same function can be built up in very different ways if circumstances are different. In the same way, how we conceive the nature of the church as an organisation determines the function of its leaders. The conception of the church as a formal organisation requires a teacher and co-ordinator, handing on the values embodied in the organisation and orders people's energies. The understanding of the church as a community of believers, on the other hand, looks for the helper/pastor who stimulates others to their own activity, the prophet who expresses his own intuition and insights as a contribution to the general quest, and the witness who is capable of communicating the experiences of the group to the outside world.

The author admits that these are not two clearly defined approaches but that they overlap at several points. Nevertheless they have suggested that there are five roles (not all seemingly compatible) for which a church may legitimately seek. In the concept of *"integrated leadership"*, Vollebergh finds a way of combining autonomous leadership and the activity of the group,

making available these five functions simultaneously (as opposed to choosing new leaders in accord with the needs of the moment which renders an organisation less stable).

Such a differentiated system of leadership calls for a form of government other than that of skilled specialists shaped into a team by a director. Vollebergh describes as "collegial" an arrangement by which people with a talent for particular roles and who consequently enjoy the trust of an organisation are afforded room to exercise appropriate leadership. The collegial style of leadership also goes along with a much deeper integration of leadership with the organisation as a whole.

While the church will find all five functions relevant at different times - for example, a grass-roots community will be more interested in the roles of prophet, helper and witness but when some form of collaboration with other similar groups is envisaged the role of director will take on more importance, a role which is to the fore in a diocese or when a church wishes to exercise social power. It is Vollebergh's view that the prominence of administrators and directors is not desirable at present when the church needs to become less dominant as a social force. He proposes the application of the collegial model in the church situation where directors take their place along with other roles. A bishop, for example, may have a function as a person (e.g. as link with the world church) but combine this with any role in a team. (This would supply a broader base to the synod of bishops, whose members would bring different experiences of ministerial roles.)

Vollebergh concludes by offering some advantages of the collegial model.

"In the course of the discussion many classic paradigms have come to grief. The strong leader with the personal charisma is relieved of the obligation of having to be able to do everything. He can now concentrate on his strong points and no longer needs to try spasmodically to compensate for his weak ones. Organisations no longer need to be exclusively functional, but they can pay attention to their quality of life. Communities no

longer need to justify their existence by proving their usefulness: they derive their right to exist from their very existence and from the fidelity of their members. There are fewer rules and more opportunities" (33).

EDWARD SCHILLEBEECKX's "creative retrospect" contrasts the views of ministry in the first and second millenia. In earlier times, the priest was defined in relation to the community: when someone ceased to preside they became a layman again; all communities chose a president, usually from amongst themselves. Thus *"the vitality of the community in terms of the gospel is the deciding factor, not the availability of a body of priests"* (34). The change came with the feudal entanglement of the church and the renaissance of Roman law which severed power of leadership from the concept of territoriality. With so many people being "automatic" Christians through baptism, a "second" baptism was required to express the boundary between the Christian spirit and the spirit of the world and this came to be the priesthood. Thus it was seen as a personal state of life, a status, rather than as a service to the community (35).

A very significant shift was the development of the close association between priest and eucharist. Where before the holder of ecclesial office presided when the Body of Christ assembled, disputes and polemic resulted in *corpus Christi* coming to mean the *mystic* body, i.e. the eucharist. Previously the ordained minister had been the obvious person to celebrate by virtue of his presiding over the community; now ordination became the special power to be able to perform the consecration (36).

Schillebeeckx notes that from the beginning there were "many ministries" not one ministry which could be split up into increasingly smaller fragments; of this "many" the ordained ministry is only one. *"The team leader is assigned fellow-workers in his ministry"* similarly appointed; nevertheless already all ministers can take the place of the team leader without

supplementary "ordinations". The concepts of leadership, instruction, liturgy and diaconate show what was understood in the Christian traditions as official ministry; he further notes that clerical and lay in the early church indicated a difference in function not in status (37).

The author suggests that ministers not be imposed on a community; rather, in each group individually it should be worked out what its specific needs and possibilities are and only then should it be decided what kind of leadership is called for. *"Only when an overall plan of the situation has been outlined can we see what kind of differentiated pastoral team is needed ... The model of the pastor who is capable of doing everything is clearly out of date."* The forms of following Jesus locally are four-dimensional - practice and interpretation, criticisms of man and society, involvement in welfare work, celebration of the liturgy. This calls for *"appropriate and properly equipped leaders or leadership team"*. The ones called to do this will be those *"in whom the community recognises the best of itself"* (38).

4. Morton, T. Ralph *God's Moving Spirit*, Mowbrays, 1973,

Subtitled *"The church now and the church to come"*, Ralph Morton's book records signs of renewal in the church today, mainly to be found in explorations into community, in groups for special service, and in *"alternative churches"*. (He prefaces this with a study on the inevitability of change.) He observes that in chronicling the rich series of experiments in the decade following the Second World War, a study by the newly-formed (1956) World Council of Churches found that it was not with the renewal of church structures that these experiments were concerned, but the renewal of society. *"They were all concerned with awakening people generally and Christian people in particular to a sense of their responsibility for their community, their nation and the world. Their interest lay in the lay, secular life of the members of the church rather than in the religious and ecclesiastical life of its institutions"* (39).

Both the Taizé and the Iona Communities are examples of this. Both have not set out simply to be communities but to build community, whether in the sense of helping heal splits each in its own society and nation or in the sense of reconciliation and justice on a world scale. The quality of their life in community is to be a pointer to the quality of life that can be discovered at large. Both begin with the opening up of the gifts of lay and ordained to each other. Both understand that political action is necessary to renew society.

The theme of community is continued in a discussion of the *"commune movement"*. Many communes, the author notes, are born out of dissatisfaction with society and family life as we know it today and represent a search for a less institutional, more open and freer form of living together. If the church took these seriously, it would *"mean the end of the tidily organised uniform congregation"* which would give way to a number of diverse and ever changing groups. However, communes often represent an escape and this is not part of the church's character. *"Work to do and people to serve are more essential to the church than organisation or building or a cosy life"* (40).

Morton sees of more significance a series of *"experimental groups in work and service"*. Among these is the developing presence of the church in industry with the aim of helping people in decisions of work and life. The significance of this (and of the small number of Christian co-operatives in industry) is seen as calling the church to a proper concern for people's life and the world. Another example is the emergence of groups, like the Simon Community, to help 'drop-outs' and 'misfits', groups to work with (particularly under-privileged) young people, and the growth of the church's contribution to community development.

These latter "work on the principle of the acceptance of all people of the area and of their right to be there. They also use the non-directive method of approach. They do not claim a right to tell other people what to do." Examples are the "Church and Community Project 70-75" which believes that "through involvement in this process of meeting needs and improving their surroundings people can develop and mature as individuals and establish new and deeper social relationships with each other. It is also through this process, so far as the church involves itself in it, that church and neighbourhood can grow together" (41).

The implications for the church in this kind of activity are well stated by the author:

"(The church) can follow the time-honoured strategy ... of working for people, or it can begin a new life of living and working with people. If it follows the former course it will soon erect the old bastions of privilege, power and defensiveness that it has for long known. It will maintain a division between itself and other people. Indeed as it gets to know its new neighbours better it may well draw the lines of division more clearly. Criticism and protest will be the breath of its life" (42).

These experiments point to a new focus for the church's life, from the private and domestic life of its members to the community where people live out their lives. He quotes Lecky and Wright in saying we have to move "towards a refusal to allow the institutional churches total right to determine what the Christian gospel is or how its mission should be shaped".

This theme is taken up toward the end of the book when Morton asks how the church can learn to "respond to God's moving Spirit which blows in the world before it is felt in the church." He finds three things are needed: 1) the joyful recognition by the church that change is the condition of life; 2) that life does not come down from the top - "it is in the grass that the wind of the Spirit is felt, not in the clear sky or the racing clouds"; 3) the education of its members (43). In conclusion the author calls for an end to uniformity in the church (the lesson of the experiments described) -

"the church can no longer be made up of a vast number of local congregations all attempting to do exactly the same thing" (44). The first demand the Spirit makes on the churches today is a readiness to find new ways. The second is to develop fellowship, not just with other members of the church but with all people. *"Once you share people's lives you can no longer be on the offensive or on the defensive"* (45).

5. Fraser, I.M. *The Fire Runs*, SCM 1975

A great deal of help was derived from this book, even though it was based on a study of Christian initiatives in Third World countries. The author was the Co-ordinator of the World Council of Churches' "Participation in Change" programme which aimed to *"contact people mostly at the bottom of the heap who, sparked and guided by some Christian motivation, seek to produce fruitful change in local situations - often under very severe pressures"*. In his survey, Fraser gives a name to many of the experiences which had come our way in our *"First World deprived situation"*, especially his theme that *"there will be no health in the Western world until, in a new hearing of faith, the quality of life among 'the least of these' is understood, valued and appropriated and until we get off the backs of those we profess to be serving"* (46).

Fraser saw three trends as typical of the groups and situations he visited:

- a) the church breaking away from the powers-that-be, even from their own hierarchies, and finding an independent voice, often at great cost (*"an end to patronage"*);
- b) theology no longer had a Euro-American point of departure, coming rather from the struggle to transform the world than from the study (*"an end to theological tribalism"*);
- c) the pattern of one group taking its gospel to another has had its day (*"an end to missions and mission fields"*).

The author sees the poor of the world not from the point of view of people who need "our" help but as victims of a process in which we in the Western world still participate. *"It is not by nature, nor is it for lack of merit that some people are the poor of the earth. They have been made into the poor of the earth, by the action of others"* (47). The response of the church is not therefore to alleviate suffering but to become involved in radical change, beginning with itself. *"If the church is to be a blessing to mankind, this can only come about if it brings into a situation those things which will change that situation into one which belongs to the new order of God's promiseThe church which is committed to be a blessing to mankind is committed to concrete change"* (48).

Such a new realisation of its role will involve the church in a reappraisal of ministry. The test of appropriate ministry will be whether or not it releases the people of God. Thus *"hierarchies have had their day. The people of God have come of age. They must fulfil their responsibilities as adults, and reject every form of church government which would keep them children"* (49). The prevailing forms of ministry today have a separate identity, a prestige, which causes them to act *"for the good of"* others rather than with them. They have power inherent in themselves. The main charge against hierarchical forms of ministry is that *"they cannot do what the church needs, to grow up and move outward in love. The habit of trying to make decisions at the top and then filter them down is endemic. Mission cannot start from the top any more than a plant can grow from the flower down"* (50).

Fraser also appeals to the New Testament and finds the gifts of the Spirit distributed among the whole people. He introduces the possibility of two kinds of ministry, *"emerging"* - relevant for limited periods and *"continuing"*.

Those who are set apart are so for as long as the task is committed to them. Church "order" is *"the deployment of the whole church so that it may be engaged where it matters"* (51). There is no one pattern but, as in the days of the early church, patterns are developing all over the world. The conclusion of the study as regards ministry is that *"wherever there are areas of freedom, and the church is in movement, varieties of ministry are being worked out which provide pointers. It is time to discern what forms of ministry are meeting the challenge of the new age so that the whole church can reshape its life"* (52).

IV FIVE ASPECTS OF TEAM MINISTRY

The foregoing comparison of one experience of team ministry with other similar experiences in the context of wider debate about the church and ministry conducted in the committees, conferences and theological writings to which reference has been made will now be drawn together and developed through the consideration of five main themes implicit in the preceding pages. The partnership of team and congregation must be scrutinised to discover what effect this pattern of ministry can have on the quality of congregational life. Further, does it add significantly to the congregation's effectiveness in the wider community. The structure of the team itself, including questions of organisation and leadership and its relationship to central structures have been the subject of wide discussion. Finally, it is a frequent criticism that education for team ministry is given insufficient place, or none, in preparation for ministry.

A. TEAM AND CONGREGATION

We have already noted (p.100) how, in a section entitled "Guiding principles for the exercise of the ordained ministry in the church", the Lima text suggests that "the ordained ministry should be exercised in a personal, collegial and communal way". In elaborating the last of the three it speaks of "the intimate relationship between the ordained ministry and the community" (here is meant the local Christian community) which should find expression in "a communal dimension where the exercise of the ordained ministry is rooted in the life of the community and requires the community's effective participation in the discovery of God's will and the guidance of the Spirit" (1).

For such participation to be complete, it must take place both on the day-to-day level and on the formal, structural level - that is, in the decision-making of the community. That both these aspects were acknowledged by the theologians at Lima is evident. The first finds expression in the conclusion drawn in paragraph 16 which notes that *"ordained ministers must not be autocratic or impersonal functionaries...they manifest and exercise the authority of Christ in the way Christ himself revealed God's authority to the world, by committing their life to the community"*. Here, the personal style of the minister is described. In a later paragraph, the need to mirror this in formal structures is stressed, where the statement calls for effective participation in decision-making;

"27. The ordained ministry needs to be constitutionally or canonically ordered and exercised in the Church in such a way that each of these three dimensions can find adequate expression. At the level of the local eucharistic community there is need for an ordained minister acting within a collegial body. Strong emphasis should be placed on the active participation of all members in the life and the decision-making of the community. At the regional level there is again need for an ordained minister exercising a service of unity. The collegial and communal dimensions will find expression in regular representative synodal gatherings."

The danger that the distance which often exists between minister and congregation could be increased rather than decreased by a team has been acknowledged in several reports and consultations. In a response to the section on teams in the Committee of Forty's 1975 report, Rev. Jack Kellett (South Leith) warned that *"if it is supposed that 'team ministries' will deal the death-blow to minister-centredness...I think a terrible error is being made. The Kirk Session can become a Board of Directors hearing reports and having any mild questions fully answered from its staff. The real split is not now between the cleric and the rest, but between the full timers and the rest...Too much of the current talk about team ministries seems to risk replacing over-dependence on one man by over-dependence on a tiny team."*

That there are grounds for this fear seems to be borne out by the experience of the team at Livingston. In their 1975 report, there is reference to the need for fuller participation in decision-making with the comment that the more effectively a team works together, the greater the danger that matters may be so fully discussed and resolved before they were shared with the council and members of the congregation.

For some, these are grounds for the refusal of the idea of team ministry itself. Thus in other responses to the Committee of Forty's report, teams were seen as undermining the personal dimension of the practice of the ordained ministry. The late Lord Ballantrae, for example, saw team ministry as *"a poor substitute for the traditional concept of a pastoral shepherd of souls, a father of all his flock"*, and the Giffnock South congregation feared that *"team ministries might become like doctor's teams and so lose the personal touch"*. Angus MacVicar had earlier written at more length along the same lines in a *Life and Work* article entitled *"No substitute for a real minister"*, where team ministry is seen as bringing about the *"destruction of the parish ministry"* (2). He sees it as achieving efficiency but at the expense of a real relationship with the people of the congregation. He fears the establishment of an impersonal bureaucracy with a method of working which suits the timetable of the team and not the church member.

That what is at stake here is not so much the need for an adjustment to the structure of teams so much as a view of the church and its ministry is revealed in an article by John R. Gray in *Manse Mail* - *"There's not much wrong with the parish ministry"*. He assesses the experience of teams in the church as being, so far, of *"notorious and ignominious failure"*. (It is likely that Dr. Gray is thinking of collegiate charges (see p. 4) which indeed have had by all accounts, their difficulties). Part of his concern about authority (group ministry is a *"headless monster"*; there must be a place *"where the buck stops"*) but part is also about the traditional concept of the minister

as personally holding in his hand all aspects of ministry. He finds great value *"in the same man serving in all the varied departments of the church's life"*. Like MacVicar he suspects that team ministry is merely a means for greater efficiency - *"a church ought to be administered as a church in accordance with the Gospel and not as a business concern"* but his main concern is that it represents an attack on the personal dimension of ordained ministry - *"we have really no reason to complain of our job being too demanding and it's time we stopped doing so. In my opinion, it is the most interesting, the most varied, the most rewarding and the most important to which any man can be called, and it is time we started to say so, out loud and often"* (3).

The misapprehension that team ministry exists to suit ministers is widespread and may have been arrived at by means of analogy with secular institutions. However, there is expressed here a view of the church and ministry which we would freely admit is being challenged by collegial ministry. Ralph Morton in an early book charted the passing of the Victorian age church with its strong social life and its emphasis on the internal health of the individual. Moulded in particular by one social class, it underwrote the private virtues and values and nourished an individualistic understanding of religion. In this pattern the goal was to get people to church services and church organisations. Size was the criterion of success. The idea was to bring people within this *"charmed circle"* where it was assumed that the Gospel was bound to make an impression on them. The meaning of the word *"church"* in this pattern was apt to denote a place to which such individuals came. The successful minister was a strong personal figure to whom individuals could relate (4).

The flavour of this period is still present in the church and we may conjecture that team ministry may be experienced as an attack on this still prevailing view. Today's recovery of the understanding of the church as corporate rather than as an agglomeration of individuals, with all that this implies about shared ministry, will not rest easily alongside understandings

grounded too firmly in individual piety and ministry by personality. Jurgen Moltmann has written:

"Congregation, then, is no longer the sum of all those who are registered as members on the church rolls. Congregation is rather a new kind of living together for human beings that affirms:

- that no one is alone with his or her problems,*
- that no one has to conceal his or her disabilities,*
- that there are not some who have the say and others who have nothing to say,*
- that neither the old nor the little ones are isolated,*
- that one bears the other even when it is unpleasant and there is no agreement, and*
- that, finally, the one can also at times leave the other in peace when the other needs it" (5).*

When what is at the root of some objections to team ministry is understood, many of the criticisms expressed in such contexts may then be seen as thrown in "for good measure" and not necessarily follow the acceptance or establishment of a team. It does not have to be the case that a team creates a distance between itself and a congregation, for example. There is simply a limit to the number of people with whom one minister can have a proper relationship (one authority has suggested 200) and with more sharing in ministerial leadership there is greater accessibility to the ministry than possible with a single minister. What is more, ministers on their own are often dictated to in practice as to which relationships are to be developed. Those (usually the core of the congregation) who make the most demands tend to be the first to be satisfied, often at the expense of many who may need this relationship more. A team can cast the net wider. In this regard too, a team may increase the quality of the personal relationship. The single minister is inevitably limited by his own gifts, power of insight, level of faith. In the case of Craigmillar, it was sometimes discovered that one person was relating to more than one member of the ministerial team, one making up what another lacked, and when the team could share this, a still further dimension of caring was added.

If the charge that a team is necessarily impersonal can be met, the danger that it can outpace the congregation is a real one. R.B. Patterson (see

p. 91) comments that a team can call less on lay people to lead worship, and other areas of the church's work and life are similarly susceptible. Indeed, some teams may make a virtue of this feature, or at least seek to turn it to advantage. We have noted how in Ferguslie Park, forward proposals included a team *"freed from the responsibilities of a congregation"*. In *The Christman File*, the energetic solo ministry of our predecessor in Craigmillar amongst young people in the community is chronicled, carried out in the face of much congregational disquiet. We shall be expressing the view, however, in the next section that the "pioneer" ministry (cf. A.T. Hanson) has its full meaning only within the ministry of the congregation and that, further, a team in areas like Ferguslie Park or Craigmillar is in the long run less effective if it acts on its own. The main issue is not one of ministerial arrangements. As John Harvey (a member of the Gorbals Group for most of its life) put it, reviewing the report of the Ferguslie team in *Life and Work*: the re-forming of the church at ground level is the most urgent matter facing us. If this is ignored, *"basically not a lot will change"* (6). It is for this that team ministry exists, *"the re-forming of the church on the ground"*. Our understanding of the local church may be said to be in a transitional stage, between the more individualist model of last century and the recovery of the corporate nature, in theory and in practice, of the body of Christ. The team is at once an expression of this enrichment of the ministry of the whole church and a means towards its re-discovery. The personal dimension (cf. p. 100) guards against functionaries with derived authority; the collegial and the communal dimensions weave the personal gifts of ministry, bestowed throughout the membership of the body, into a unity of purpose, and each contributes to a fuller expression of the other dimensions. With a recurring theme of this thesis being that the collegial dimension is the pivot of the others, our present purpose in this section is to explore the relationship of the communal to the collegial, to pursue the means of achieving the *"effective participation"* referred to in the Lima text.

Several writers feel that at this period of our history, we should begin to remake the links from the direction of the local congregation. Schillebeeckx, although writing in the face of a strong hierarchical structure, strikes a response to churches which already in theory place a strong emphasis on lay participation when he calls for the working out of the specific needs and possibilities of the local situation before it is decided what kind of leadership is required. This he assumes will be a *"differentiated pastoral team"* arguing that *"the model of the pastor who is capable of doing everything is clearly out of date"*. It only remains to decide what kind of team (7). We recall the Committee of Forty in response to criticisms emphasizing that *"no single pattern is proposed"*: what was urgent was a more *"flexible"* ministry. Teams are not seen as the new norm but as an expression of a greater variety of ministerial leadership patterns.

Another expression of the view that ministerial leadership should grow from the ground up is found in the writings of Karl Rahner, particularly in *The Shape of the Church to Come*. In seeking *"a declericalized church"*, he distinguishes between two kinds of hierarchy, using the analogy of a chess club where the *"official"* hierarchy, necessary as it serves the needs of the players, is not identical with the *"players' hierarchy"*. Likewise the *"real church"* may not always be identical with the office holders. The *"church of the future"* will grow from below; office will grow with it, emerging from the free decision of faith of its members. No authority in the church exists in advance of this obedience of faith (8). Later, writing of the *"church from the roots"* he sees the new church as one built from below by *"basic communities"*. These will not be co-terminous with the old parishes, although the existing parishes could become basic communities. The community leader should be recognized through ordination. It is to be taken for granted that all have an active part in worship, that each in its own way shares in proclamation and makes it effective in the concrete situation (9).

Jurgen Moltmann, although writing as a Reformed theologian, also sees the future as growing from the grass roots. Writing on *'Hope in the struggle of the people'*, he contrasts the concepts of the church *"for"* the people and the church *"of"* the people. In the former the people appear as objects, to whom things are done. To see the church as having resources to bring to the people is clerical language, a *"downward distancing"*. He comments that *"the people remain mistrustful because they have already been so often liberated without becoming free"*.

"It seems to me that the Christian community is singular in that it discovers Jesus in the people, and the people as the people of the kingdom. Before this community initiates programs and concludes historical alliances with other groups, it eats and drinks with the people and breaks the bread of poverty in the common hope. And when the persons of this community sit together in a circle and eat a common meal they can express their concrete needs and discuss the possibilities of common action and the strategies of self-liberation. Collective identity is practised before it is promoted and mobilized. Participation means in the first place to eat, to drink, to live in common. It begins 'in the belly', not in the head. One must savor it before one can speak about it" (10).

In sum, it is the congregation, the local community of Christians, that is the basic unit of the church. Presbyteries, bishops and councils exist to serve it, to assist it discover its priorities and to help it remain in unity with all other congregations - in practice, in belief and in enthusiasm. Individual Christians need it as the expression for them of the Body of Christ to which they belong, as the context in which their growth to maturity finally takes place. It is here that discussion of ministry begins. The kind of ministerial leadership required follows an understanding of the nature of the congregation.

Ian Fraser gives an example of how when a congregation, in this case a Christian *"grass-roots community"* in Nicaragua, comes to a mature understanding of its character and role, traditional assumptions of ministry are challenged and modified. One of the priests involved described the process.

"We were really scared. We saw these communities developing, encouraged them all we could, felt that they were of the Spirit. Then we discovered that there was hardly anything committed to us as priests which they were not able to undertake in their

ministry. We were teachers of the faith? Giving and receiving from one another around the Scriptures, they were much more effective teachers of the faith. We were leaders of worship? Building into the liturgy their own music and drawing into it the ups and downs of their own experience, they were much more skilled at worship-making than us. We at least had the Mass? But it became clearer and clearer that we were not in control of the Mass, that it was an act of the people together, whatever place of prominence we might take. And when it came to living out the faith in the world - of course they had a maturity and an awareness of what was at stake that went quite beyond anything that we were heir to. We were really scared! We thought that if we gave them their head, there would be no ministry left for us. We would be redundant. But we felt that it was commanded by the Spirit that the rich ministry of the people be allowed to develop. So we did not stand in the way. The result? What we lost is given back to us with new power and depth. The people understand the place of the ordained priesthood as never before; whereas we have a ministry which is no longer over them but with them. It is when we were prepared to give up the ministry as it was that God gave it back to us a new thing" (11).

For many, discussion of this kind calls in question the continued existence of an ordained ministry. Yet contemporary studies of ministry generally find themselves led back to the need for an ordained ministry. In the Nicaraguan example, the ordained persons abandoned their traditional claims to find their calling validated as there took place the renewal of the local church's own ministry. The Lima text sees the ordained minister as necessary in that to fulfil its mission the Church needs persons who are "publicly and continually responsible for pointing to its fundamental dependence on Jesus Christ". They provide "within a multiplicity of gifts, a focus of its unity". Their chief responsibility is to "assemble and build up" the body of Christ, by proclaiming and teaching, by celebrating and by guiding the life of the community in worship, mission and caring (12).

That the church needs ordained ministers to function is also developed by H.R. Weber:

"The militant church needs soldiers who are set apart for the work of pioneering, for services of communication ... for training and for oversight. All these functions just mentioned are fulfilled by ministers of the church. And let us not forget that humble but very important service each pastor is called to fulfil, the service of the army cook who provides food for the fighting army" (13).

It would not be enough, however, to argue for an ordained ministry from a purely functional angle. Theological insights need to be partnered with it before the need for and the character of the ordained ministry is fully understood. Most commonly, a link is made with the apostles, e.g. the Lima Text, A.T. Hanson, *Uniting Church in Australia Basis of Union*. The *Basis of Union* links the functional to the theological in the statement that the "ministers of the Word" which the church sets apart are to preach the Gospel, administer the Sacraments and exercise pastoral care "so that all may be equipped for their particular ministries, thus maintaining the apostolic witness to Christ in the Church" (14). The "particular role of the Twelve" (Lima) is thus continued in the Church, as witnesses to the Resurrection, leading the community, representatives of the renewed Israel. The Lima text calls in question, however, those interpretations of the apostolic succession which see the ordained ministry as continuing the Apostles' role. The role of the Apostles is "unique and unrepeatable". There is therefore a difference between the apostles and the ordained ministers whose ministries are founded on theirs. A warning is also given against the view that the ordained ministry alone is in succession to the apostles. "It can be said that the apostles prefigure both the church as a whole and the persons within it who are entrusted with the specific authority and responsibility". Anthony Hanson underlines this view:

"The Apostles were not something else plus the Church or over the Church. They were the first Church, and hence the Church is apostolic in as far as it carries out the task which the apostolic Remnant carried out, proclaims the redemptive acts of God in history, witnesses to the prophecy fulfilled, lives out the self-emptying mission of the Church: its task is essentially pioneer, it is the spearhead of the Church" (16).

All insist on the interrelatedness of ordained ministry and people. As Schillebeeckx puts it, the ones called to fulfil this special function will be those "in whom the community recognises the best of itself" (17).

While it is the whole church that is apostolic, and if we understand its members all as being endowed with a diversity of gifts - no gift without

its corresponding service (18) - what is not meant is that anyone can do anything. Lay people are not "taking over" the minister's former duties. Gifts and functions are not co-terminous. Overlap there may be but in the end what is presented to us is an opportunity to discover and bring into play new or underused gifts and graces. These may be discovered in ordained ministers as well as in lay people. This has certainly been the experience of several teams, the freeing of members from stereotyped tasks so that their real contribution, stemming from their own personal gifts, may be discovered. The team is itself an object lesson in the interplay there must be in the church between a wider range of gifts bestowed upon more members. The "communal" and "collegial" aspects of ministry find their models in each other.

This being so, it is essential that team and congregation remain open to each other's experience of ministry. Rev. Jack Kellett's warning and the comment from Livingston remind us that the opposite is possible. In Craigmillar we were very aware of the danger that the team could develop a life and a ministry of its own regardless of the congregation. The danger was double in view of the lack of life in the church at that time. Several responses to the Committee of Forty's 1975 report had seen a particular place for teams in areas where the church lacked effective leadership.

"For areas of deprivation the multi-disciplinary team is particularly relevant. These tend to be parishes where leadership is at a premium and where what leadership there is is very open to help from full-time professionals" (Dundee: Whitfield).

Yet the team had been set up, we felt, not to do the work of a moribund church in a challenging situation but to help it in its recovery and the release of the gifts of ministry and leadership locked within the congregation. In due course also we began to understand that the life and ministry of the team could be fulfilled through the congregation. We took several steps to try to ensure that team and congregation remained open to each other.

- 1) Rather than allow Kirk Session and Congregational Board meetings to be rubber stamps or mere formalities or concerned only with the fabric of the buildings, team and congregation engaged at each meeting in Bible Study and discussion of the role of the church in that district.
- 2) Through newsletters, Sunday worship, congregational meetings (see above) and individual discussions, the team sought to share all that they had been discussing and doing and the directions they felt the church should take. Preaching, while following the lectionary, was related as far as possible to the particular situation being faced in the local church.
- 3) Weekly team prayers were always open to members of the congregation. This was widely and consistently publicized.
- 4) An open invitation was issued to the team's Wednesday evening meal which would be followed by discussions and activities relating to the task of the church. Later the Thursday evening *agape* meal took its place at which guests received specific invitations from team members (for a fuller account of both events see pp 44f.).
- 5) Throughout the period, purely social activities were held when the team played host to, or arranged meetings with, members of the congregation and associates in the community.
- 6) As time went on, attempts were made to associate members of the congregation in any work team members were engaged in. Each would try to invite one person to share in the task in the short or long term. This applied not only to outreach activity and service but to the preparation of worship when from time to time groups would assist the member of the team responsible.

- 7) The important later development in the appointment of members of the congregation to full-time salaried positions on the team.

The success of these initiatives was felt to be limited (the Thursday agape with its intimate atmosphere, meal focus, and invited guests was probably the most useful). Few people came to events. Attempts to convey the intentions of the team, in meetings or through newsletters, did not meet with the expected response. There seem to have been several reasons for this.

- a) If distance existed between minister and people in a "normal" situation (partly through the minister's advanced education, and partly through the people's apprehension of him as a man apart), in a district which considered itself working class (and, largely, proud of it), and where educational opportunities had not been available or not taken, this separation between ministers and people was greatly exacerbated. Some of our initiatives might have paid off handsomely in a more established middle-class area. In Craigmillar, there was so much more ground to make up.

- b) Another reason lay in the radical theological view point represented by the team. An interest in working in new structures and in becoming ministers in deprived situations tend to be reflected in theology. The similarity of our theological position (although there were important differences) resulted in the reinforcing of this position. One result was the habitual calling in question of aspects of congregational life and Christian belief that the people of the church took for granted and which spoke of stability to them in a fluid environment. The call to the church to re-discover its purpose in service to the community was threatening to those who were too close to the community and its bad reputation and felt in constant danger of being "tarred with the same brush". However, this stance on the part of the team could not be abandoned. It should be observed at this point that it

is not inevitable that a congregation in this position should be conservative in viewpoint and afraid of change. Craigmillar's counterpart on the other side of the city, a district established at the same period and by now with much the same reputation, housed a congregation (The Old Kirk of Edinburgh, West Pilton) which could be described as one of the foremost in innovation in the country. The explanation lies in large part in the fact that one minister of vision (Rev. Ian Reid) chose to stay there for twenty-one years to engage in patient educating of the people in worship and witness.

c) A third reason for the lack of success may have been that the local people's own experience of life and work tended to be very much as "receivers". Very few were in positions of responsibility or leadership. They were used to being told what to do. To be asked to "join the management" was too big a step to take easily. The attitude, "You are paid to do that", in respect of church leadership, was held by some people.

d) The congregation's own history had not been of conspicuous harmony in working together. Meetings had been frequently the occasion of conflict. Co-operation had not in recent years been the prevailing mood. To work closely with a team on a problem was not sufficiently familiar to the congregation.

If results seemed limited, were there signs that there had been any success at all in matching team and congregation and discovering a common purpose? It is possible to say something on the positive side as well. These factors made their appearance at various times over the whole period.

i) The confusion as to who was minister may not at first sight seem to be a positive result of team ministry. However, it represented the beginnings of the breaking of the habit of relating to one minister. Many appreciated that a team did not mean authority had broken down but that it

was shared. The "atmosphere" of shared authority began to be evident in the congregation as time went on.

ii) From the beginning, the team had taken opportunities to give an account of itself to the congregation. The fact that by the end there was wide debate about future policy and about personalities suggests that the congregation had accepted the team's offer of accountability. A minister on his own need not give an account of himself. The team sought help from the congregation as to priorities, and felt this was forthcoming. Individual members of the congregation from time to time would be consulted by individuals in the team, in some cases over an extended period, as to their styles of working with others and the way their time was spent. This could be an important indicator to the team member concerned as to the readiness of the congregation for future projects.

iii) There was some evidence that the variety of task and responsibility in the team found links with a wider variety of talent in the congregation. It could be said that new people and new gifts were brought into play. This may bear out J.J.A. Vollebergh's observation (above p. 103) that a collegial style of leadership *"goes along with a much deeper integration of leadership within the organisation as a whole"*.

(iv) The decision to appoint lay people from the congregation and district to the team brought ministry "within reach" of the ordinary member. At its lowest, some may have felt, "I could do it as well as he". Again, that ministry need not be indissolubly linked with a middle class background and a six-year long higher education was communicated by this action. It now began to be unclear where the team ended and the congregation began.

v) The broader front of the team had its advantages too in pastoral ministry. A single minister often is unable to choose to whom to relate, at least

amongst the activists in the congregation but not only there. There will always be a group competing for his attention who have to be satisfied. Often there is little time to seek out and listen to those who do not seek attention. A team does double duty in this regard, in both not drawing to it those who seek a minister's approval and in relating to a wider group of people in a helpful way. In addition, as recorded above (p.116), a church member may relate to more than one team member and experience "more complete" care as a result of different emphases and gifts residing in different people.

vi) In discussing opportunities for engaging with the congregation, one must also refer to the quality of that engagement. There is little doubt that the intimacy of the team is potentially a context for greater self-knowledge, leading to improved relationships. It is of course possible to avoid this, but not easy. Improvement in the knowledge of oneself and in the handling of one's relationships must overflow into wider relationships. The habit of listening and the increased sensitivity acquired in a team is a habit which does not desert one in relating to members of the congregation.

vii) One of the most noticeable features of the local church was that while education as traditionally practised in the church (confirmation classes etc.) was less effective, "learning on the job" was more acceptable. It would be my estimate that while all we had to say about the role of the church in Craigmillar was said in the first few months, it was only after years of developing the Coffee House, working with local groups, preparing worship together, that the members of the congregation began to make these insights their own. The bond of working together was stronger than sharing in a meeting with someone.

viii) It is inevitable that a team develop a "character". In worship and study together, in caring for or correcting each other, in sharing as fully as possible with the other members of the team, in enjoying each other's company, we sought a deeper understanding of what being the church meant. There is "overspill" from this. In our case, a 'freer' atmosphere could be detected in the congregation which helped new initiatives. We felt that in some measure a new joy was making itself felt.

ix) However, it would be a mistake to suggest that the relationship was "from" the team "to" the congregation. All team members would testify to the effect the congregation had on the team. At times, the team's flights of theology were "forced down" to touch reality. Often, the priorities were called in question. For example, was too much energy being spent in making contact outwith the church? Was there too much positive discrimination in favour of outsiders? In the end, however, the great lesson which the congregation joined with the community in teaching the team was to listen to the Word of God through them and their experience rather than through the churches and communities in which most of us on the team had grown up. There were real discoveries to be made in understanding the Gospel through the eyes of people who had known discrimination, dispossession and defeat.

Although the above factors were present to some extent from early in the life of the experiment, it was not until near the end of the seven year period that there was a feeling of being "in step" with at least some of the congregation. However, it is hard to tell how deep the partnership ran. One test would be to observe what occurred after the team members' appointments were terminated and it was decided to restore the situation to normal and allow the now joint congregations of Richmond Craigmillar and Newcraighall to call a minister in the usual way. After a vacancy of at least six months, during which a retired Highland minister acted as locum, a new minister was

called. Before long, the Richmond congregation had returned to the practices which had prevailed previous to 1970. Local community organisations began to report "lack of co-operation" from the church - and the Coffee House, which had been the pivot of the congregation's ministry during the larger part of the period in question, was ultimately closed down.

It could be argued from this that the effect of the team was but slight, and that Session, Board and congregations had only been "going along with" the plans of the team. Several comments need to be made: a) that radical changes of attitude take rather longer to establish than seven years; b) that, however, there was insufficient experience in the team in matters of education, and that a more substantial attempt could have been made in this area; c) that the core of the congregation was made up almost entirely of those of advanced years. The habits of a lifetime would not easily be changed, and we had not - team and congregation - succeeded in adding young members who would operate on the same basis as the established ones; d) that what we had invited the congregation to do with us represented a challenging and uncertain way. A new minister who offered them a revival of the internal congregational life they remembered from the past would quickly recall them to what was known and tried.

Any attempt to evaluate the communal dimension of this experience of ministry, however, is incomplete without consideration of the wider community in which the ministry of the church was exercised and the effect this had, if any, upon the way the local church understood and organised its ministry.

B. TEAM, CONGREGATION AND COMMUNITY

Even if the members of the Craigmillar team had understood their function as limited to contributing to the health of congregational life and equipping the members for the living out of their Christian lives in the world (in themselves considerable goals) the community would sooner or later have captured our attention and our concern. The multiple deprivation which characterized the district represented an imperative which called for all available participation, whether committed to other tasks or not, while the struggle against the odds engaged in by some local groups and individuals compelled sympathetic response.

The theological climate also played a significant part. A World Council of Churches study on *"the missionary structure of the congregation"* which had been proceeding throughout the nineteen sixties had culminated in the influential report *"The Church for Others"* (1968) not long before the planning of the Craigmillar venture was begun. That understanding of and service to the community should be an integral part of the church's existence, if not give shape to its existence, was a view also held within the Iona Community to which three of the earliest members of the team belonged. Gustavo Gutierrez, noting these trends in a recent work, has written that *"charity has been fruitfully rediscovered as the centre of the Christian life"*. Coupled with this, in his view, has grown *"a greater sensitivity to the anthropological aspects of revelation. The Word about God is at the same time a promise to the world. In revealing God to us, the Gospel message reveals us to ourselves in our situation before the Lord and with other men"* (1).

We have already noted the observation of Ralph Morton in *God's Moving Spirit* that early studies made by the World Council of Churches of experiments aimed at discovering new ways towards the recovery of Christian life in Europe found that these were concerned not so much with the renewal of church

structures as with the renewal of society.

"They were all concerned with awakening people generally and Christian people in particular to a sense of their responsibility for their community, their nation and the world. Their interest lay in the lay, secular life of the members of the Church than in the religious and ecclesiastical life of its institutions" (2).

There is an explanation here, if one were needed, for the fact that all the experiments recorded here, and many others that are not, have taken place or are taking place in areas of *"special need"*. This would include Livingston which suffers from all the problems of a new community made of people plucked from stable communities in different parts of the country. Indeed, some replies to the Committee of Forty report (especially from Dalmarnock and Dundee: Whitfield) saw teams as *"the only possible solution"* for deprived areas and as *"particularly relevant"* where local leadership was lacking, implying that this is where teams really belonged (3). Behind these comments may lie a limited view of team ministry, which understands it more in terms of numerical strength, as the *"adding of resources"* to attempt to *"match"* the severity of the problem. That this is inadequate (in what way we shall explore as this section proceeds) was suggested in an Easterhouse response which commented that experiments like this are normally reserved for desperate areas, *"usually on the assumption that since everything else has been tried, there's nothing to lose by experimenting"*. The Easterhouse response called instead for *"imaginative projects in the well-off areas where there is still a relatively strong church-going tradition"* (3).

The identification of such new patterns of ministry with deprived areas leads to another misconception. A common criticism made of these and similar ventures is that they are *"merely"* community service, that what is being offered is something that social work can offer just as effectively, if not more. This is often countered within the church by the argument that the church is giving a more complete or deeper version of caring, caring for *"the whole person"*. Neither criticism or defence, however, go to the heart of

the matter. The "church for others" is one in which the gospel may be rediscovered in all its fullness. By making the reference point the community-at-large, in which the Risen Christ is understood as going before his people, we are not simply sharpening up our focus on the target area so that our evangelism package or service project might be more accurately applied, but rendering the church open to receive new life from the world.

"The Church exists for the world. It is called to the service of mankind, of the world. This is not election to privilege but to serving engagement. The Church lives in order that the world may know its true being. It is pars pro toto; it must live 'ex-centredly'. It has to seek out those situations in the world that call for loving responsibility and there it must announce and point to shalom. This ex-centric position of the Church implies that we must stop thinking from the inside towards the outside" (4).

That this applies not just to the form of the church or the vehicle of the message as opposed to the message itself is suggested by Walter Hollenweger who seeks a model for evangelism in Peter's dealings with Cornelius at Joppa, where certain unchallengable assumptions made by Peter and the early church are challenged. A real evangelist, comments Hollenweger, takes the risk that in the course of evangelism his understanding of Christ gets corrected. We must be ready to cross decisive frontiers and stake the very foundation of the Gospel, as understood. The Good News is an event in the making: it cannot be the repetition of something *déjà vu* - it demands rethinking and reshaping instant by instant. We have to be ready to expose our convictions to other convictions, particularly since we are not saved on the basis of our convictions, which belong to the passing world, but on an unchangeable friendship of God with man. "To risk our understanding of the Good News belongs to the goodness of that Good News because its goodness does not depend on our understanding of it" (5).

Leslie Newbigin has put it this way:

"God's kingship is present in the church; but it must be insisted that it is not the property of the church. It is not domesticated within the church. Mission is not simply the self-propagation of the church by the putting forth of the power which inheres in its life ... On the contrary, the active agent of mission is a power

which rules, guides, and goes before the church: the free, sovereign, living power of the Spirit of God. Mission is not just something which the church does; it is something which is done by the Spirit who is himself the witness, who changes both the world and the church, who always goes before the church in her missionary journey" (6).

In a telling phrase, Ralph Morton speaks of "God's moving Spirit which blows in the world before it is felt in the church" and finds three things needful before the church can respond to this: 1) the joyful recognition that change is the condition of life, 2) that life does not come down from the top - "it is in the grass that the wind of the Spirit is felt, not in the clear sky or the racing clouds", 3) the education of its members (7).

It was our experience, however, that none of these things could properly occur without us first in some measure exposing ourselves, both as team and congregation, to the wind of the Spirit. To recognise what was "of the Spirit" and what was not could not be achieved simply by talking to a few people or observing ways of life followed by those in the community, or by attending committee meetings of local groups. Ivan Illich has observed that "it takes more time and delicacy to learn the silence of a people than to learn its sounds", and it seemed necessary first of all to set up or allow to evolve structures and activities which would allow for more "active listening" over a period before we would really know and understand this community.

This however did not strike us immediately. We had to make the journey from being people who had come to "put things to rights" in church and community to being people who were prepared to submit to a lengthy course of listening in an attempt to understand more fully the true nature of the community. In so doing, we had to decide ultimately whose interpretation of the community we were to accept. A convincing argument could be made for interpretations made by official bodies. Such an analysis based on proper surveys and containing factual information will seem convincing and authoritative. The

Craigmillar community is typically seen as one characterised by a high proportion of young offenders, alcoholics, single mothers etc. in relation to its population. Or one may accept the impression held by those who have the benefit of distance and proceed on the basis of "public opinion", which, in this case, gives a picture of a district of unemployable people, and of those who tend to be unable to do anything for themselves. There is something in all these descriptions and they added up for most people to something near the truth. Indeed, W.J. Christman's account (8) bases its interpretation of Craigmillar on these twin pillars. Another, not dissimilar, interpretation was that offered by the local congregation. This involved a conviction that while there were many good people in the neighbourhood, they were at risk because of the other, stronger, element. In this, there was a certain amount of fear - of being identified with the "bad element" in the civic eye, and of themselves or their families becoming merged willy nilly with the undesirable features of the district. The church was close to the situation, but sufficiently detached from it, and its interpretation surely deserves some credibility.

A fourth possibility was to let the community speak for itself and to listen to this with attention, and with ears untrammelled by assumptions in one's own background, moral or cultural. Here was another area where the strengths of a team were displayed, in that it facilitated the development of "listening structures".

In the first place, the team gave licence to its members to specialise in one area in particular. Because the ministerial functions were not invested only in one person, all experienced a freedom of action and interest. This was not just a matter of more time being available since more people were covering the same tasks as one had previously. The traditional tasks of the minister are never fully covered, and would not have been even had the whole team been ordained ministers in the traditional sense. Rather,

the feeling that "it doesn't all depend on me" meant that individuals allowed themselves a "cut off point" and were not driven by conscience to attempt the impossible. Thus the "permission" to play hunches and to respond more fully to external initiatives came not just from extra time but from the knowledge that the ministry was a shared one and that the team was behind one as a check and balance. One could go overboard about something knowing that the staff meeting would pull one back if this was necessary.

One example of this was one minister's regular contact with the local social work department. Freedom to attend regularly someone else's meetings comes seldom to a minister! His consistent presence at the weekly case conference led to many useful contacts, both in individual cases and in the "placing" of discharged mental patients etc. in our Coffee House as helpers to assist their return to and acceptance by the community. Another example was my own involvement as Music Director of the Craigmillar Festival Society. The emotional investment and the necessary time commitment were only possible as a member of a team. One of the most important results of this aspect of team ministry, of which the above are only two examples, is that consistent involvement enhanced the church's credibility. In normal circumstances, a minister is fully occupied with the church's "own business" and can only dabble in other activities, usually as a token figure. The enhanced credibility also creates trust and leads to a better position to "hear" the community and understand it on its own terms.

In the course of this listening process, members of the team thus found themselves drawn into relationships with local "secular" bodies particularly the Festival Society. As well as providing a Music Director, the team also provided a Society chairman, David Brown, who had held this position before becoming a team member, and made other contributions (e.g. through the creative

attainments of team members - one was an artist, for example). This was understood as being service on the community's terms rather than a gesture by the church. These appointments and activities were not engineered by us or sought by us, but were seen as a free response which may or may not have "advantages" for the church. A strong factor in this was the involvement of the team in the creative side, as well as the political, of the Society's activities. Music was the chief expression of this. In due course the church was lending necessary expertise, and a place to make the music (in a district bereft of theatre-type accommodation, the Richmond church building was the only really suitable venue for the annual community musical). Thus music became part of the currency of our dealings with the community, through which we could both offer and listen.

Undoubtedly a very important factor in the Craigmillar situation was the establishment of a Coffee House on the church premises, at once to meet a local need for an informal meeting place and to create "neutral ground" between church and community where both might feel at home. It was used as a base for the team and was associated closely with its team-life. It was also closely associated with the Festival Society since it was near the Society's offices.

Further, the team found itself relating naturally to other similar groupings. It would not seem extraordinary that we should relate to the team of clergy at the Roman Catholic Franciscan Friary or the priest-church sister "team" at the Episcopal Church. However, a mutual affinity was also experienced with the full-time staff of the Festival Society. The attraction was in our team-ness rather than any ideological similarity. Each recognised that the other was experiencing the self-same problems in relationships, leadership etc. and there was much comparing of notes and confidences shared. This served to draw us close together with other bodies. There is on the other hand nothing comparable in a community that a congregation per se can relate to.

It would be true to say that our picture of the community, its nature and its needs, changed and developed as these relationships developed. The contact on a wider front, which a team made possible, made available to us a great deal more first-hand information than is usually possible. The situation could therefore be "read" more quickly and more accurately. An important factor, of course, was the corporate reflection and analysis of the information, impressions and experiences.

There is no doubt that the team latterly experienced the community as participating in setting the church's priorities. We have already quoted Ralph Morton's comment that the wind of the Spirit "*blows in the world before it is felt in the church*" (above, p. 108). A team whose members had an unconditional foot in the community camp acted as a draught into the church for the wind of the Spirit. The team could affirm by the end how much the atmosphere and the aims of the local congregation had been changed and modified as the community contact grew.

Finally, such a modification in aims and attitudes was experienced by the team not as a cosmetic alteration to the programme with which we had set out, but as a re-formation in a real sense. It was affirmed by team members that they did not recognise themselves, as individuals or corporately. It was felt that renewal had taken place - not of a dramatic kind, not a "revival" - but a fresh way of understanding ourselves. This was not a one-way process. We think it likely that both church and community would experience this. Renewal is not something given by one group or person to another, but is a joint experience.

As a result of this listening process, six "messages" in particular were received by us. What we had been expecting to hear was perhaps a more accurate account of the plight of the people (how they came there, what

help they really needed) or better statistics which would enable us to place our resources with a minimum wastage, or an interpretation of local need which showed readiness to hear the Gospel. What we did hear was mostly unexpected, and concerned in the main the nature of the church's relationship to the community, and the Gospel's to the world.

1) The service the church offers may not be what the community needs. What the church was prepared to offer tended to be what it suited them to offer. Both in the overall patterns of church life (services of worship, meetings) and the detail of church life were seen to be less than freely given. As to the former, it was suspected that these "opportunities" were self-fulfilling rather than self-giving. A concrete example of the latter was the over-riding concern about their fabric and restrictions on their use when churches were asked to make their buildings available for community groups. The churches were seen to follow well-tried paths of service and to distrust openly more radical solutions. The negative attitude of the ministers' fraternal is an example of this, to whom the local activists were seen to be too demanding and vociferous. Even by the end, the fraternal were inclined to "force" an Opening Service of worship on the annual festival, seen by the local people as an attempt to "sanctify" it, make it conform to the church's presuppositions or even "claim" it as under its aegis. In this way the theological truth that service is no service if offered on its own terms (a lesson of the 1963 Student Christian Movement Bristol Congress) was relearned in a new context.

2) It was some time before we could accept the second lesson - that we, although we had freely come to the district and were ready to commit ourselves to it, were ourselves on the side of the privileged. We had come from middle class areas, had been educated in tertiary institutions, and most easily identified with those from the same backgrounds. The local people were

inclined to "class" us with the teachers, social workers and other professionals with their own particular view of the district and its people, which would be something like, "they need our help, but they are difficult people to help and they don't appreciate what we are doing for them". John Miller has made a similar observation in a privately published paper when he comments that "*(The minister) finds himself not so much assisting the community to secure the services it wants, as explaining to the community how, in present difficulties, the poor service cannot be improved. If he sides with the locals, the strain upon him becomes intense.*" He continues:

"It is fundamentally necessary to re-establish the minister's loyalties with his parish rather than with his fellow professionals, and the church's concern for the under-privileged rather than the powerful. In order to achieve this, ministers must be helped to make the necessary changes in their own actions and attitudes. Only with guidance from their working class congregation and parish will they learn what changes they are required to make. So we must start talking to each other in a new way" (9).

In our case, when local groups were lobbying intensely for a promised secondary school to be so sited that children from other districts would fall within its catchment area thus making for a better mix in the school, we expressed our understanding also of the point of view of parents in adjacent districts who opposed this. It did not help that an activist on the other side, against siting the school where others would have to go to Craigmillar, was their local minister. That we finally understood this lesson was evidenced for us when we found ourselves reacting firmly to an intimation that the Lord High Commissioner (the representative of the Queen at the General Assembly) wished to come to "recognise" our work in Craigmillar. We were by then sensitive to anything that would tell against our solidarity with the local situation and identify us once more with power and privilege, and made known our reservations. The visit did not take place.

4) Continuously throughout the period, a warning was sounded against the church using signs of life in the community to justify its existence. The challenge was always to consider to what extent we were hitching our wagon to a Festival Society star. This local group had known plenty of people - planners, researchers, health workers etc. - who had made or tried to make their reputation out of their interaction with the district and local activists. How easy this would have been was shown to us in the way people in other districts and churches credited us with the achievement of the Festival Society. We became careful to avoid any publicity of any kind: even invitations to write articles were refused. (The Gorbals Group came to a similar position earlier, refusing to accept invitations to talk to other church groups because of the almost certainty of being misunderstood). To the end, the contribution of the team and church was rarely officially acknowledged in Festival Society reports and publicity. This was accepted by us.

5) One of the most significant messages to the church, which I hope to develop elsewhere, was the place of the arts in building community and in personal growth. In Craigmillar, people who discovered they had a talent for singing, writing, acting or organising often also discovered their identity, their value and the contribution they could make to the local community in other ways. Also, the arts were a way of celebrating life in the community - even in its despair: past, present and future all contributed to the plots of the annual "community musicals". The refusal of the Society to separate its festival from its physical work of community renewal has been widely marked and found helpful in other areas.

6) Finally, we came to see that any group that was serious about transforming society, as the church purported to be, must be prepared very soon to take political action. Even though the intentions of those who hold the purse strings or make decisions that effect people may be of the best,

there comes the point at which they see the very structures through which they work as threatened and can draw back. This message also took some time to make its home with us as we at first interpreted the stance of local activists as asking for "too much", as not being content with all that was offered (which we understood as all that could be offered in the circumstances). Later, we understood and identified with the single-mindedness of the Society and were less afraid of the struggle involved. This experience belonged also to the Gorbals Group where one member in particular was led from being an "evangelist" to the Convenership of Strathclyde Regional Council, celebrated in Ron Ferguson's biography *Geoff* (10).

These six lessons were learned in varying degrees by congregation as well as team, although it was possible that lessons were being learned on different "levels". The struggle of the congregation to come to terms with the "invasion" of their buildings, for example, at festival time, appalled at the mess yet continuing to give permission year after year was one example of growth. Others, especially in the team, would intellectualise the experience. However, team and congregation were both involved in the process.

John Harvey's review of the Ferguslie Park team's report contained the observation (referring to the two statements a) that the task must be done even if team and congregation cannot for the moment share in it, and b) their desire to be relieved of the responsibility for a congregation) that two tensions existed in the church today - between church and ministry, and between church and community (11). We felt that we had gone some way towards reconciliation in both these areas. One main concern of ours had been that the local church grow and be renewed. We acknowledged that it was the congregation that would endure. It is resident; it has potentially, through its numerous membership, a far greater number of "access points" from and to the community; its numeric strength can be influential; its members come from and return to the community

and it is through them that the community may best be addressed: and, most important of all, it is itself to be a living invitation to and announcement of the Kingdom of God.

In this case, a team was the means by which congregation and community were opened up to each other in the hope that both might discover their true identity.

C. THE TEAM AND ITS MEMBERS

So far we have explored the contribution and relationship of team to congregation and to the congregation's ministry in the wider community. If, however, a team is not to be looked upon as an administrative convenience or a device for making fewer resources in money and manpower available to more people, but, as we have been arguing, a proper expression of the nature of the church, an arrangement by which the church can become more fully herself, then we must ask what now does the team contribute to the ministry of its members? It will be useful to extract some aspects of team life for examination.

1) Accountability and assessment.

Each member had to give an account of him/herself, not just for the sake of personal discipline but because this was seen as a creative responsibility of the team. It was felt that to give each other charge of a certain task area and then leave them free entirely to do this according to their own lights was not finally responsible. In the letters of St. Paul, there is presented very vividly the contrast between those who propagated their own versions of the Christian faith and Paul himself, "constrained" and controlled by the love of Christ. Similarly, the apostles frequently were called to account for their deeds, as for example Peter in his action in baptising Cornelius. Accountability is built into the Christian faith so that its unity is preserved. Behind this also is the acceptance that although we may have responsibility for the task we are not necessarily equal to the task. Accountability was not necessarily confined to team members. It sometimes happened that a team member would on a regular basis seek out a particular individual from congregation or wider community to give some account of their activities and thinking. In my own case, some of the most useful accounting sessions were variously with one or two of the elders, and with the

secretary of the Festival Society who frequently recalled me to a more serious working out of our commitment to the community. Such sessions could be very open and frank. Another aspect of accountability and assessment was in our own selection, from time to time - since the Presbytery could not provide this dimension for us - of a person trusted by the team to spend a day away with us as an onlooker who then engaged with us in an assessment of our aims and objectives and the methods we were employing to attain these (see above, p. 43).

2) Mutual support and discipline

Sufficient mention has been made of the nature of the area and its seeming lack of response to the usual initiatives made by the church. In spite of changes of direction, hard work still made for comparatively small returns. Support and encouragement to continue as well as support to abort a project, although it meant living with failure, was necessary. In no sense was this just moral support. In the team, there was a readiness to share in a task or replace another until he/she was ready to make another attempt. Sometimes, it seemed important for one team member just to "be there" to fill a fairly insignificant role so that the responsible member could feel supported in his/her job. Support was also necessary in situations where misunderstandings and conflict arose within the team. This could lead to taking up a position in favour of a person without expressing agreement with their stand or point of view.

Another aspect to mutual support was mutual discipline. By discipline is meant not just reprimands for absences, work not done etc. A team soon reveals personality traits and habits which affect both the members' usefulness and the health of the team, for example, the excess of humility which becomes a means of hiding inadequacies. It was possible to a certain extent to support members in a disciplined approach to any shortcomings ultimately acknowledged. Finally, discipline also refers to the discipline of every

Christian, the seeking of these qualities and the practices which bring us to a "place where God can transform us" (1). Members of the Iona Community see prayer, the use of money, the building of a common life and working for peace as things they are constrained to do, come what may. In the same way, the team represented a means of working out disciplines appropriate to their situation.

3) Conflict and acceptance.

This is one of the factors of team life most difficult at first to come to terms with. It is assumed that Christian people can find other ways of handling differences of view or personality. Conflict is seen as synonymous with failure. It took us some time, working together as team members, to realise that preserving a front of acceptance was more damaging than accepting the conflict that was present. It also became clear to us that what conflict there was did not at base arise from differences of view point or practice so much as from personality clashes. It was often very hard to put a name to or justify reactions. One example was the violent and sometimes tearful reaction on the part of a female team member against a male colleague who, she felt, didn't fully accept her contribution. When challenged, the colleague was genuinely surprised, being totally accepting, he believed, of women in positions of church leadership. However, his colleague had felt undervalued and abused. Another kind of conflict lay most of the time buried, the rivalry that is so often present between ministers. The complex feelings of two ministers, one experienced but feeling threatened by a younger colleague, the other in his first charge and wishing to prove himself, lay within what was in fact a warm friendship and a genuine appreciation of the other's qualities. In retrospect, the fact that this was never properly faced was inhibiting to the health of the team. It laid each open, for example, to being suborned by others who, through approval and praise, desired to acquire support against

the other minister. This was such a concealed conflict that no-one else noticed it and could thus challenge its existence. Conflict could arise too because some felt judged by the commitment of another and become aware of their own inadequacies. Personal difficulties in belief, when it was believed that others had no doubts, also gave rise to conflict. Further, the well-known human reaction to people who are "down" was evident here. As the failings of a member became evident to another, although openly support and acceptance might be offered, often embedded in this was hostile reaction to the weakness of that colleague. Finally, conflict inevitably arose because of the need to adapt to colleagues. In a team something has to be given up to enable co-operation to take place. These constraints could cause general reaction within the team, which found outlets towards a particular colleague. In practice, relationships within the Craigmillar team were reasonably good, and were commented on by those working in other teams. There is no doubt that the length of time we were together was contributory to the acceptance of each other. In retrospect, however, my own analysis is that we did not fully recognise what conflict there was, through being unwilling often to admit its existence, nor did we cope well with open conflict. The team leader (see below) certainly spent a good deal of time in interpreting members to each other, mostly in private conversation. It might have been better to have encouraged this in open situations, such as the team meeting. One factor in our failure in this regard was that none of us had been given or had sought training in the handling of conflict. However, that is not to say that we were unable to learn something about it, to come to terms more with our own reactions, and to come somewhere near the realisation that acceptance is not "in spite of" but "along with" personality differences which we find it hard to handle.

4) Trust

One of the most difficult qualities to achieve in the team was an atmosphere of trust. The instinct is to preserve even within the team one's own identity (not a wrong thing in itself) to the extent of furthering one's own standing in terms of future career and current approval. The temptation was always there, I hope more and more resisted, to keep some insight to oneself to exploit in sermon or seminar, or to retain for oneself those opportunities which would give one the most chance to shine or to be seen to be in control. Especially among the ministers who had so long been seen as solo performers with reputations to build, it was hard to entrust one's own future and present fulfilment to others' hands. One aspect of the lack of trust was the temptation to keep certain people to oneself, whether it be a relationship with the local medical teams, or the headmasters or the local community action groups, as proof of one's effectiveness or value.

5) Personal growth

The foregoing dynamics of team life added up to a potential for personal growth which can be denied to the minister who operates on his own. To give an account of oneself, not least to people who have had no formal theological training or even who have not grown up in the church, is to find that one is capable of less than one thought. It is also to find that one is capable of quite different things. The same discovery arises out of assessment. One member had always assumed he was a good pastoral visitor but came to have cause to question his ability to relate to people in normal daily situations. On the other hand, a particular gift for relating to people in extreme and distressing conditions, which others would avoid, was affirmed for him. If the team is a true expression of the church, then the church as the Body of Christ is the place for growth into Christ, into the maturity not of the slave but of the son. Potentially, and at least to some extent in practice, the team was a place where growth to maturity was enabled and the individual's ministry enhanced.

6) Freedom

One thing the team offered to its members was a freedom to discover their own ministries unencumbered by either the expectations of the congregation or the constraints of duties which had to be done. This resulted from two things particular to teams, a) the freedom to "play hunches", to follow up ideas and possibilities or develop a relationship with persons or groups for which one would not normally have time, and b) the freedom which results from the discipline, acceptance and support afforded to its members by a team. The importance of the confidence which can be drawn from the team cannot be overemphasized. This freedom has one aspect of great importance when comparing teams with individual ministries, particularly for those who are ordained. It was the experience of one of the latter that being in a team affirmed and gave additional value - not to be confused with status - to his ordination than if he had been continuing in a parish with so many additional duties to attend to that do not require an ordained person to do. The very variety of ministry in a team far from reducing all ministry to one kind, affirmed the differences in ministry, including the ordained ministry.

7) Leadership

This is seen by many, I think erroneously, as the crux of the matter. The frequency with which this aspect of team ministry is raised betrays less a desire for good order and organisation than a fear about status. Team ministries are often seen as a threat by many ministers who have been used to being "their own boss" and who see in a team's hierarchy a door through which will come a threat to the conviction held to in the Church of Scotland and other Reformed churches that "every minister is his own bishop". For example, during negotiations towards the establishment of the team ministry in Greenock (see above, p. 68), the local team experienced the administrative departments of the church as holding the view that an associate minister should act solely "under the instruction of the senior minister of the team".

Perhaps in reaction against this, the Craigmillar team were wary at the beginning of designating one of their number as leader. They sought to emphasize the "equal status" of the two anchor ministers, for example, and the Presbytery co-operated in this. In face of the Presbytery's expectation nevertheless that the one designated "Minister" would be leader insofar as one was necessary, the team in all its dealings with this body and other church committees took trouble to appear as partners. However, there evolved in the course of the first two years an understanding of leadership which has been related above. This role fell to the associate minister and it is now relevant to recount the particular form this took.

The evolution of the concept of formal leadership arose from three considerations. Firstly, there was need for someone consistently to write the agenda for the weekly team meetings. Otherwise, items and topics were easily forgotten, sometimes deliberately if no solution could be seen. The agenda writer, who usually acted as chairman insofar as a chairman was necessary, prepared the business with previous meetings in mind and in consideration of other factors which arose from his role. It is interesting to note that in the Drumchapel team, where each member is seen to provide leadership in his own special area, there was felt (see above p.72) to be a role for a co-ordinator who would prepare the agenda for the fortnightly staff meeting. Thus secondly, it was felt to be an advantage for this to be a person who would be available as a kind of pastor to the team. It was true that colleagues sought help from each other at various times, but one function of a pastor is to take the initiative in situations where help might be required. Duties different members had were quite explicitly stated: similarly we felt that if a leader role existed, it should also be specified. If someone had the responsibility for this, potential conflict or personal difficulties might be forestalled. Knowledge of the people in the team and their own assessment of the state of their field of responsibility often inserted items into the agenda which would allow a member to share something which otherwise might not have won a place on the agenda.

Thirdly, the leader had a particular responsibility to become aware of developments similar to our own, to learn from them and to keep our aims and objectives before us. It would be easy to operate week to week and satisfy short-term aims while shelving long term goals until the situation was clearer or more hopeful. The importance for an experiment such as ours, which involved explorations into structures of church and ministry, of being aware of other explorations, practical and written, is clear.

Three things must be said to qualify the above. First, the word used was "evolved". The team did not write a job description of a leader at one particular time. Rather, the three functions (above) gradually emerged as the leader attempted to fulfil his tasks. Second, none of the three functions were exclusive to the leader. It could well be, for example, that another member recall the team to its ultimate purpose or another divine some hurt or puzzlement in a colleague that had passed unnoticed to the leader. All that is being said is that at least one person was responsible for these three things. Thirdly, the use of the word "leader" may be misleading. This was in no sense a description of one person's status in relation to the team. Rather it describes a function that one person was given in the team's name. Indeed, when this was first proposed, it was envisaged that this role, understood initially as relating principally to the team meeting, should rotate among the members. It was only later that it seemed advisable for one person to retain the role since it too needed to be learned.

To sum up, our experience was that a team needs to be ministered to just as a congregation does. Working together needs to be orchestrated, even if the group is a small one. In a perfect world and a perfect team, communication between members would be such that no role for leader existed. As it is, there is need for a "conductor" and, as in the case of orchestral conductors, one of the team leader's most important functions is to help people listen to one another.

A further comment needs to be made to draw attention to the lack of status of the leader in our situation. That is that presbytery and committees did not deal with the leader but continued to relate principally to the Minister. The team did not see anything wrong with this since the role described was part of their internal dynamic and not its public face. This experience bears out J.J.A. Vollebergh's suggestion (2) that in a collegial model it should be possible for a bishop, while continuing to act as (say) the link with the world church, to be integrated into a team in a different role (i.e. not, in that context, acting in a bishop-like way).

The question of leadership certainly gives rise to a great deal of anxiety and can affect the happiness and effectiveness of teams. In Reformed churches, where parity of ministers is valued, it can inhibit a full exploration of the possibilities of the team structure, although most of the replies to the Committee of Forty in this regard saw the leadership problem as most pressing in the context of the team's relationship to the courts of the church. As one of its three characteristics of team ministry, the Committee of Forty spoke of the need for a leader "to co-ordinate plans and common efforts". It did not see this as clashing with the concept of parity of ministers, which made allowance for a diversity of function. *"We can only get away from (a most 'unreformed' clericalisation of the church) by re-establishing a genuine diversity of function both within the ordained ministry and between it and other varied forms of ministry, by learning afresh a real humility before all our colleagues, and by readiness to accept the leadership (not necessarily permanent and not necessarily clerical) of one in each team who is for certain purposes the first among equals"* (3).

That this is quite possible, and workable, is borne out by J.J.A. Vollebergh. It may be that part of the trouble is that the critics of team ministry are trying to fit it into the classical concept of leadership which, as Vollebergh

points out (above pp. 103 ff.), is hierarchical. In the concept of "integrated leadership" he offers an alternative model in which the type of leadership (he sees five possible roles) appropriate to the current needs of the church and of the times may be enabled to emerge. The "collegial" nature of this model allows even "directors" (one of his five roles) - e.g. bishop - to take their place along with rather than over those fulfilling other roles (e.g. helper, prophet, witness).

That the acceptance of the leadership of another is a learning experience, and sometimes a difficult one, is backed by plentiful evidence. The Ferguslie Park team began by rotating leadership on an annual basis but this fell into abeyance. They record their feeling that this should have been built into the original plan by the Presbytery. In Livingston was the additional factor of ministers from several denominations where in a sense the "stakes were higher", each representing not simply himself but a branch of the church. Here, each acted as chairman for a twelve-month period. In conference with them misgivings were expressed at this arrangement and their report comments that while certain tensions are learning experiences, these occasionally "made for difficulties which the existence of a 'co-ordinator' if not a 'leader' might have allayed".

D. THE TEAM AND THE CENTRAL STRUCTURES OF THE CHURCH

In the section given over to a description of the Craigmillar team, it was seen that at a number of significant points, there was intervention by the Presbytery. At this point, it is the intention to assess the important part played by the Presbytery of Edinburgh and to compare this with the experience of the other teams which have been described. In not all cases was the relevant higher body a Presbytery, and in the case of many teams represented in other literature and reports other structures of church polity applied. We shall be concerned then not only with presbyteries as we explore the relationship of teams to central church structures. This has been one of the most frequently discussed aspects of team ministry.

Evidence that teams need support from above is to be found frequently in reports of team ministries, e.g. in the Ferguslie Park situation where the team records several appeals to the Presbytery. In addition it comments that the Presbytery's supervising committee "never really got off the ground in the period of the experiment." Both Gorbals and Livingston experienced certain difficulties in this respect, but of quite different kinds. In the case of the Gorbals Group, this ministry was not set up on the initiative of any Presbytery or Department of the church but of the persons concerned. However, the Church of Scotland and the Episcopal church both had made appointments to the district. It is perhaps unfair now to discuss the attempts of the Group to achieve recognition and support from the church at large as expressed through relevant bodies, since several years have now elapsed. However this example serves as a reminder that central structures, by nature and perhaps by necessity more conservative than those who relate to fewer variables in a local situation, find it hard to respond creatively to such new initiatives. St. Ninian's Larkfield also, having narrowly won their case in the Assembly, nevertheless experienced much resistance from

administrative departments (see also p. 66). They saw as almost punitive the conditions laid upon the launching of their team (an accelerated repayment of the congregation's debts, "aggressive evangelism" in the area, the attainment of certain "standards", attempts made to dictate the duties of the team members - the bulk of the time to be spent in systematic visitation, the advice to give up a prison chaplaincy). That it was unlikely that such conditions would be laid down in other situations suggests a strong disquiet on administration's part with team ministry.

In the case of Livingston, the churches together took the initiatives which resulted in a team. It was to be expected that teething troubles would occur when ministers stood in quite different relationship to their central structures but a solution has been hard to find that would enable the sharing achieved at ground level to be continued at the point of accountability to central structures. It was partly this experience which led the Eaglescairn group to plan the Dunblane Consultation, at which resistance was experienced to the suggestion that a team required different treatment (see p.93).

In the cases of most of the teams immediately before us, it was the presbytery which played a decisive role. Since a great deal of criticism has been levelled at this tier of government, it would be wise to ask what may be expected of a presbytery. Ralph Morton has written:

"Another thing that is clear is that it has not been the official action of the Church that has led to the formation of new patterns of life. No General Assembly, any more than any Pope or Council of the Church, has ever decreed a new pattern of Christian living, however much they may have felt the need and however warmly they may, at times, have welcomed attempts to meet it. It is not in the nature of institutions, whether ecclesiastical or political, to originate or propagate life. Such movements of life originate from the working of the Spirit among men personally" (1).

And in a working paper circulated amongst members of the Committee of Forty before they first met together, the Convener wrote: *"The twentieth century solution to all problems is to appoint a committee. But renewal by committee is a vain dream, and life-out-of-death will never be voted by assemblies."*

In its 1977 report to the General Assembly of the Church of Scotland, the Committee of Forty explored the history of the Presbytery, its late emergence to fill the gap between *"the true face of the kirk"* (the local congregation) and the *"Lords of the Congregation"* (the General Assembly) - a gap initially filled by superintendents. It noted ~~from~~ the presbytery's origins in the *"elderships"* (local groupings of ministers and elders) and the *"exercises"*, gatherings of ministers, elders (and others, sometimes) for the study, exposition and application of Scripture. The Committee found three functions for the presbytery today: i) the proclamation and communication of the Gospel; ii) the mutual support and strengthenings which congregations, people and ministers ought to have from each other; and iii) the proper oversight of all aspects of the life and work of the church (2). In contrasting the historical function of the presbytery with the present-day understanding of it as set out in Cox's *"Practice and Procedure in the Church of Scotland"*, the report comments:

"That statement of powers is very wide, and the accent is, in the nature of the case, legal and administrative. To take a single example: with regard to the vital question of the minister and his task in the Church, the overseeing of ministers' conduct is mentioned, and power to libel, try and sentence them; but nothing is said about the pastoral care of ministers, about continuing education and the strengthening of their ministry, about that whole process of 'up-building' which is so prominent a feature of St. Paul's references to ministry within a Christian congregation" (3).

The need for a recovery of the first two functions (above) of the presbytery in the same strength as the third is borne out by the experience of most teams. The reasons for this will be recorded below.

In setting up an *"Ad Hoc Committee anent Richmond Craigmillar"* in 1969, the Presbytery of Edinburgh were taking a step within its powers but beyond usual custom. With the collapse of the previous ministry in that year, the Presbytery might well have sanctioned the calling of a new minister as quickly as possible in the hope that he might find a balance between the demands of the congregation and wider district and call for ancillary staff

as appropriate. Instead they embarked on a survey of the recent experience of minister and congregation and the nature of the parish area, and decided accordingly. It is important to note that the Presbytery were not just ordering up extra numbers but setting up what they saw as a stronger structure to cope with the situation. The team they envisaged was different from the previous pattern of minister and support staff. Thus, the charge was declared a "continuing vacancy" to allow for the temporary appointment of two ministers and other full time staff.

The real test of the relationship between team and presbytery comes as the new structure takes root and personnel find their place. It is after a year or two that such a new venture is most at risk. The course of action followed in this case was to leave the team maximum freedom (no "job descriptions" were laid down at the outset), while inviting the team to call upon the committee as required. The understanding would be that this would be an emergency contact rather than a month to month one. The committee felt that in giving the team maximum freedom, they were indicating their full trust in the team. This was appreciated by us. From time to time it was necessary to make contact, mainly in questions of the financial side of the experiment in which some loose ends became apparent. A similar situation, in Ferguslie Park, was not interpreted in the same way, however. The members there would have preferred, for example, the matter of leadership to have been worked out in advance (p. 74). They also comment that its Presbytery supervising committee *"never really got off the ground in the period of the experiment"*. These views suggest the delicate balance required between intervention and the allowing of room to manoeuvre.

A report was written for the committee after two and a half years but it was not until the end of the first period was approaching (five years) that the committee sought to explore in depth the progress of the experiment. At this point, the committee responded to our suggestion not simply to

hear from the team members, and to have a formal meeting with the office bearers, but to offer any member of the congregation or anyone in the district who wanted to do so a chance to meet a member of the committee in private. It was clear that different views were being entertained about the responsibility of Presbytery between team and committee. Team members felt that the Presbytery had a duty and an opportunity to enter into the whole scope of the experiment, and follow a procedure which would admit of a wider variety of assessment than simply that connected with the legal and financial aspects. That the Presbytery's committee did not fully accept this was shown by their discomfort when some who made submissions offered views of the suitability or otherwise of team members. The committee felt that this was not their concern. Rather they were concerned that all should be in order. In spite of misgivings locally about the composition of the team for the next stage, the committee reported favourably to Presbytery. It was then discharged and the oversight of the experiment handed back to the parent "Home Mission Committee".

We have described how the parent committee continued an assessment which led ultimately to the disbanding of the team. Disappointment was felt in team, congregation and community, and indeed amongst those in the Presbytery who had close associations with the experiment at the outcome when the decision was announced. Yet in retrospect it is difficult to see, given the limitations of a Presbytery as it presently functions, how it could have done otherwise. The first five years had shown the two possible directions the experiment should now settle into.

Two factors prevented the committee from coming to terms with this. The first concerned the unfamiliarity in the Presbytery with either of the courses of action suggested. Both in their way were radical departures from the activities and structure of a "normal" congregation and its ministry. The second factor was the discomfort with which fellow ministers approach any evidence of conflict

in the congregation. The Committee of Forty in its report on the presbytery, when dealing with the second function - that of mutual support and strengthening - asks, "Do we not need to encourage (and train) ministers to talk together, at a deeper level than fraternalists usually do. somewhat like the 'exercise' described earlier, two or more in a caring small-group setting?" At present, presbyteries are not the place where ministers feel able to lay bare their souls or seek or give counsel. It is felt that the minister should not be interfered with, and their autonomy respected. This made the original *ad hoc* committee unable to "hear" what was being said at the five-year investigation. The outcome is that presbyteries feel that "personal matters" are not their concern, and they feel a helplessness when faced with a situation as described here, when both the anchor ministers placed their resignations on the table to enable the Committee to feel free to advise on the next step and make appointments accordingly. The fact was that in the team, a greater openness had been achieved than was customary for a presbytery.

At the beginning of this section, mention was made of the willingness of the Presbytery to exceed its normal duties in 1969 in engaging with the problematic situation in Craigmillar. But in spite of the fact that the committee reiterated its willingness to be called upon, the team did not experience the Presbytery as a real support during the course of the experiment. During the last two years, the experience was more negative. It was hard to know along what lines the Presbytery committee was thinking. Its pattern was to collect evidence, then to meet apart from team members, then to give their judgement. It was not easy to enter into dialogue with the committee and the corrections and insights which take place in the course of a conversation were absent. This was highlighted when in the last two years, we discussed matters with the Episcopal Bishop of Edinburgh, who was involved in Craigmillar through the Episcopal Church nearby with which we had a close relationship. Sensitive conversations took place and satisfaction and help was experienced.

It is clear that much more discussion needs to take place on this issue. It could be said, however, that the problem does not lie only in a presbyterial or indeed any structure per se. English reports record similar problems with single bishops! What is at stake is how the church understands and how much it accepts teams. The rest will follow.

That difficulties are raised in the "presbytery mind" by team ministry is suggested both by a contention in the Dunblane Consultation (p. 93) that presbyteries need behave towards teams no differently than towards individual ministers and by several responses to the 1975 report of the Committee of Forty. Aberdeen Presbytery, for example, was of the opinion that the leader of a team must be a minister, with whom the presbytery could continue to deal: *"if the team ministry is to retain its ties with Presbyterian government the committee sees difficulties in a team leader being something other than a minister"*. Lanark Presbytery also sent its view that *"the recognised leader of a team would require to be a minister to establish a link with the courts of the church"*.

This suggests that the church at large still wishes to understand team ministry as a "minister plus", at most a modification of existing practice. Acceptance that the team is a distinctively different form of ministry with particular promise today, as this study will emphasize in its conclusion, will in the end challenge presbyteries, bishop and higher councils in respect of their own part in the ministry of the whole church.

E. EDUCATION FOR TEAM MINISTRY

In the publication *Team Ministry: New Possibilities* (summarised p. 89 above), Geoff Peterson quotes two American writers who are sceptical about team ministry. One (Seward Hiltner) had written:

"What ministers say they like to do is precisely what they do alone (like preaching and pastoral counselling)...and what they dislike doing is consulting and convincing and relating to other people in order to get something done" (1).

The existence of this "mindset" in the ministry is acknowledged too in the Lima Text which warns against an "autocratic or impersonal" exercise of authority. The belief, if not proud boast, that "ministers cannot work together" (referred to by Duncan Finlayson at an Eaglesclairnie consultation), is echoed in two replies to the 1975 Committee of Forty report. One gave its opinion that "a wide spectrum of doctrinal views will prove a substantial obstacle to team ministries" while another felt that "the success of team ministries depends too much on personalities".

In the state of Queensland, where 43% of parishes are "multiple staffed parishes", there is plenty of evidence of breakdown between members. Presbytery Superintendents, and in some cases the Synod Moderator, have had to adjudicate in situations of unhappiness, where sometimes even the congregations have been drawn into the dispute. In America, according to Lyall Schaller, the situation is similar:

"In 15 years of working with congregations I have encountered only one team ministry that worked adequately for as long as five years. The rest were all multiple staff parishes with varying degrees of unhappiness...There are lots of dreams but few even brief successful experiences" (2).

It is commonplace for it to be said that part of the problem - some say a large part - lies in education for ministry. In a survey made by the Synod of Victoria of all ministers who worked in "multiple staff parish settlements", over 80% were in agreement with the statement that "ministers are conditioned and trained to work as individuals". The colleges were geared to preparing

students for a one-man-one-parish situation, and had not modified their training programmes to meet the new patterns. They sought the inclusion of methods of working together, self-understanding in working with others, human relations training, and communication skills.

The report's findings in this regard were as follows:

"The Theological Hall. Most candidates for the ministry in the three former denominations now united, were trained for the traditional pattern of One-Minister Parish ministry. For many this may in the future continue to be the sphere, but an increasing number will participate in multiple ministry situations at some point in their ministry. Those who train men and women for the ministry of the Word or for other forms of ministry will want to have this in mind, and ensure that their charges are given understanding and experience in what is involved in Multiple Staff Parish Ministry" (3).

In-service training should also to be available for those in or about to enter groups and teams, and ministers encouraged to seek such training.

However, some pointed out that the expectations of the parish had a significant part to play in the formation of the minister's own style of working, and a minority disagreed that the colleges were responsible. The problem, they suggested, lay in the minister's own make-up, which could influence the effect the training had on him.

"The training in the Hall does not condition us to work as individuals. Rather, it provides the insights and the tools to share in ministry with people. One's personality influences how one appropriates the training."

(One saw the problem as residing in the very motivation of those who sought entry into the ministry.)

"We become clergy to meet many of our personality needs, i.e. to be the central person in a community, best achieved when we work alone. We go into ministry in some way because we want to work alone. The 'floundering' stems back to psychological need rather than to training or conditioning" (4).

A study done by an Australian, Hugh A. Eadie, of one hundred ministers in the Church of Scotland (during a major part of which, as it happened, he acted as locum in Richmond Craigmillar Church after the resignation of Rev. William

Christman and the appointment of the team) found that the most frequent health disorders were mental, psychoneurotic and personality disorders (58% of the survey had experienced this). Eadie found that the source of this stress was less from external than from internal pressures. He comments: *"These clergymen indulge in habitual self-criticism, verging on chronic self denigration, betraying low self-esteem".* A deeply embedded sense of inferiority was a common personality characteristic. *"These men are all too ready to interpret external phenomena as personal failures"* (5).

Complementary to this characteristic, however, was *"an equally intense need to succeed and gain public recognition. This wish is frequently accompanied by fancies of omnipotence"*. In a significant finding, he talks of the effect this has on the minister's relationships.

"The need to make a distinctive mark drives the minister to compulsive overwork and to engage in perpetual activity. It also affects his relationships with his family, colleagues and parishioners, which becomes yet another source of guilt and tension. Many of these men feel intolerance, envy and jealousy in relation to ministerial colleagues and begrudge their fellows any successes. This sets up a competitive situation in which these ministers feel both insecure and guilty" (6).

Related and contributory to these disorders was a compelling need for approval and affection which however was coupled with a *"dread of intimacy"*. Eadie sees this dread manifest in a tendency to keep themselves as men apart, as *"loners"* and *"movers away from"*.

Eadie comes to two main conclusions, one about ministerial personality, the other about ministerial training. Of the first, he concludes that the ministry *"possibly attracts a particular personality type"*. He continues:

"It is the opinion of the author, based on evidence from the survey and from clinical observations, that a 'parsonic personality', characterized by a guild-neurosis syndrome, is drawn to the ministry and is prevalent among Church of Scotland clergy" (7).

This has implications for the training and supervision of ministers.

"If ministers basically produce their own stresses then it is of critical importance that this matter should be exposed and explored as an essential ingredient of the minister's professional training. Such training should provide development in terms of self-understanding, focusing on the minister's inner needs and conflicts, his own compulsive striving, his understanding of himself in relation to his vocation, and the ways in which he gains relief from tension and fatigue. This is not a peripheral matter. an 'extra', so to speak. It is not enough that he should be theologically, academically, and technically prepared for the demands of his office. The welfare of the minister, his family, and his parishioners is at stake.

That ministers may find working in teams particularly difficult is suggested by this investigation. If this degree of conflict exists within a high proportion of clergymen, causing them to be "loners, men apart, movers away from", it is clear that the maturity and personal confidence which allow the best contribution to be made to a continued team effort will to a significant extent be lacking. Also, training for ministry in teams will not simply be a question of skills and goals; what seems to be required in many cases is a personality transformation, alike for the student who is to work "alone" in a parish and for the potential team member. The limitations of any short-term concentrated course of education are immediately obvious.

Given these limitations, however, are there modifications that can be made in training for the ministry, or new directions which would go some way to meeting the requirements? It is necessary to ask first what theological colleges believe they are doing. Since preparation for the ministry finds focus in the courses offered by departments of Practical Theology, help may be sought from that quarter to throw light on the whole.

Duncan Forrester (9) sees Practical Theology as *"that branch of theology which is concerned with questions of truth in relation to action"*. The relationship between theory and practice however is more complex than often thought. This is no "applied theology", receiving ready-made results from

biblical and systematic theologians then to consider how they might be put into practice. Rather the practical theologian reads the contemporary context simultaneously with the Gospel and has something as a result to say about the content of both. Forrester's definition allows for this complexity between theory and practice when he writes that practical theology is *"to reflect initially upon, to learn from, and to endeavour to renew, reform and strengthen practice and in particular Christian practice"*.

His colleague Alastair Campbell (10) criticizes those versions of practical theology which deduce theological truths solely from the practice of the church. For him also, the relationship is more complex - the juxtaposition of concrete situations of witness, celebration and service with findings and formulations from the theological corpus. It is an exercise in creative imagination: its findings are concrete proposals for restructuring *kerygma*, *koinonia* and *diakonia*, the implementation of which will create in turn new situations for study. Campbell must not be understood to say that the practice of the church yields no data for reflection. As Gustavo Gutierrez acknowledges, developing his thesis that theology is first and foremost critical reflection on *praxis*, *"a privileged locus theologicus for understanding the faith will be the life, preaching, and historical commitment of the Church"* but that this necessitates going *"beyond the boundaries of the Church"*. This position derives from the understanding that *"communion with the Lord inescapably means a Christian life centred round a concrete and creative commitment of service to others"* (47). That this is not simply an epistemological exercise would find agreement with these writers. Thus Gutierrez writes that *"if theology is based on this observation of historical events and contributes to the discovery of their meaning, it is with the purpose of making the Christian's commitment within them more radical and clear"* (11).

To take this view is not to withdraw from the task of assisting ministers in training in the development of specific skills. The tasks of ministry are

part of the data about Gospel, church and society. The Word is expressed, and church and world understood, as these tasks are carried out with commitment. They are themselves revelatory. As well as being concerned with skills, then, those who profess practical theology see an equal role in the critical reflection on the practice of the church and of society. This is understood as a disciplined reflection, into which are drawn many other areas of knowledge, from within the theological faculty and from without. Being what Karl Rahner calls "*reflection orientated towards commital*" (12), such an approach comes full circle back to practical training, enabling there to be developed skills which have real content and which are not merely techniques.

What follows from these definitions is that practical theology is the proper pursuit not just of ordinary ministers but of any individual Christian or group of Christians. Within this, particular training may be given to specialist groups, but the context is of education for the whole people of God. This was borne out by the influential World Council of Churches Study on Patterns of Ministry and Theological Education which formed the starting point for Steven Mackie's "*Patterns of Ministry*". There is recorded the view, gaining increasing acceptance today, that "*the argument no longer starts with the need for a professional ministry and leads on to the precise requirement of theological education. Rather it starts from the existence of the church, or from the character of theology itself and goes straight to the theological education of the laity (the ministry being simply considered as a special group with special needs)*" (13).

When discussing what these special needs might be, the author finds that the need is less for professional skills than for professional attitudes, which involve interaction with others with related skills.

"Perhaps, however, it is in the learning of professional attitudes, and in the learning, too, of how to work in a professional team, that the education of the minister should most closely resemble that of the other professions. Since as a matter of fact, a somewhat similar change has been going

on in many of them, and attention today is often directed to attitudes and team-work far more than to acquiring particular skills or performing precisely determined functions, the amount to be learnt from them is not negligible" (14).

One of the most productive means of preparing for ministry is learning in community:

"Today we are beginning to see that the real lack is one of community formation. It is not the individual spiritual discipline, whether nourished on the Bible or on liturgical offices, that is chiefly lacking, but the experience of being moulded by the Spirit into a Christian fellowship where each supplies the deficiencies of his fellows and where all together can form an instrument more or less adequate for the Lord's service" (15).

It is not just the faith of his teachers that challenges a student but the faith of the community. The author goes on to describe a practice in some seminaries of dividing students into teams both as units of academic work and of missionary involvement.

One of the main findings of the study reflected in this book was that *"if the whole people of God is to receive some sort of theological education, then the structure and institutions of theological education we have today must be changed beyond recognition" (16)*. One new development which would justify this description would be what may be described as a movement rather than as a programme, the scheme for Theological Education by Extension (TEE), assisted into being by the World Council of Churches' Theological Education Fund as part of its remit to encourage community-based theological learning. Writing in the *International Review of Missions*, F. Ross Kinsler records a new trend:

"In recent decades the churches have increasingly affirmed that theological education is central to their life and witness. It is assumed that theological education, in whatever ways it is conceived and practised, is necessary for the training of those who in turn are called to mobilize and equip the people of God for ministry and mission. Though theologies and structures of ministry vary widely between and within the various ecclesiastical traditions and cultural contexts, there is a significant move from what might be called 'ministry to the people' and 'ministry for the people' to 'ministry with the people' and 'ministry by the people'" (17).

The experience of TEE is particularly relevant to a discussion of training for team ministry. The concept is of a programme of learning which allows people to study at the level of attainment they have reached, and to do this within their own community while still pursuing their own jobs. However, this has not only provided a means of offering theological education to the whole people of the church, but can be seen as a *"change agent capable of promoting the positive transformation of both church and society"* (18).

Writing in the same journal, Kenneth Mulholland recognises three areas of change - i) theological education of minority groups, women and lay people has enabled them to challenge the traditional sources of theological orthodoxy and church practice; ii) it has politicised the church; and iii) *"the educational methodology has produced a dialogical and collegial style of leadership that questions the efficacy of authoritarian and hierarchical leadership patterns"* (19). The indicators are that a more complete preparation for ministers, to allow them to take their place with others in leadership in the church, should involve patterns of education which are as open as possible to all the gifts of ministry which are offered in the church, with the aim of developing these together. It may be the case that we only learn our interdependence on each other by becoming dependent on each other from the point of preparation for ministry onwards.

Although TEE belongs still in the less industrialized and poorer parts of the world where it began (for example, Guatemala was a pioneer in this movement), it should be possible to learn from its *"dialogical and collegial"* style of theological learning in countries where ministers in training are more isolated, if not from students in other areas of enquiry and preparation, from the church from which they came and to which they will return. One promising area is *"field education"*, if only in that part of the training takes place in the local church under supervision from minister, congregation and college. Currently, students for the ministry of the Uniting Church in

Queensland spend the latter two of their four college based years (which follow two years of tertiary studies) as part of a parish team with a small college component consisting of further formal courses and seminars where experience being gained can be assessed. It is possible to see an extension of this process by which the local Christian community participates in the learning process themselves and not merely as consumers. guinea pigs or supervisors.

Within the system as presently practised, some modifications and additions could be made to contribute to a readiness for situations of shared ministry. There is need for deliberate attention to be paid to spiritual formation, an aspect of preparation for ministry which is currently attracting much attention. Where this is understood as the growth of the whole Christian person to maturity in Christ in the community of the church, not only as personal piety but as the development of the gifts and graces with which an individual may be endowed and the employment of these as part of a wider unity, then we are dealing with an important aspect of team ministry.

G.L. Barnes in a paper given to the Ministerial Education Council of the Uniting Church in Australia comments that 25 years ago it would have been assumed that most students had a devotional life and that, if it was not all it ought to be, the resources for its renewal were to be found in the accepted, readily available traditions and disciplines of Protestant spirituality. Later he observes that *"it is clear...that the theological colleges can no longer assume that the students' spirituality is their own private affair, or that the presence of a formal worship of itself meets whatever may be lacking in private spirituality"* (20). Aharon Sapsezia has written:

"One of the areas where theological education institutions and programmes most need rethinking and imagination is perhaps what they do to stimulate spiritual growth. Failure to cope with this task can lead to what is almost an abandonment of responsibility for the spiritual life of the students, or to the easy way of pietistic spiritual accommodation. Restless students do well to reject both and to demand that theological

training processes make their contribution to a mature spiritual formation capable of undergirding a life-style of self-giving service to others" (21).

If this important aspect cannot be left to be worked out in formal worship. neither can it be solely provided for in courses of lectures. Protestant theological colleges in particular need to explore ways of enriching the community and of allowing students and staff to open up to each other at all levels. Steven Mackie comments:

"It is through this participation, this 'learning in community', that spiritual formation takes place, and not primarily through the study of ascetical theology or through schooling in the traditional methods of prayer - though these have their place. The weakness of spiritual formation, which is widely acknowledged today, derives therefore to a large extent from defects in community" (22).

In Trinity Theological College, Brisbane, students are placed in small teams for the purposes of some Ministry and Mission (Practical Theology) learning. These are given various goals - e.g. the preparation of researched material for a seminar, field research of local congregational practice in relation to a College course (say in Christian Education). Assessment is of the group rather than of any individual within it. If in any one case. marks have to be allocated, a group may decide to accept an equal division of the total offered or to re-allocate this total as a result of their own assessment of the part individuals have played in any one case. At this stage, departmental support is given. Again, when individual work is required, the result may be presented in the first instance to a fellow minister-in-training, whose assessment will be important in the final assessment by the department.

It may be possible to use this structure to develop another area, that of reflection and appraisal of student's (and staff's) experience of each other. That we become able to accept and express our feelings in various situations will not only enrich the quality of life in college but render recognisable and therefore less threatening situations which will arise in the

relationships within a team. This "practice in relationships" would need to take place under skilful supervision and could be an extension of, or even in part a prerequisite for, the study of pastoral counselling.

One other aspect which calls for development in theological college is the freeing of the imagination of the members. If the purpose of training people for ministry is not to drill them in specific tasks but to help them to make, in the very different situations they will face and with the very different gifts, an appropriate, full, critical and imaginative response, then we must become concerned with more than the development of the intellect and the expansion of knowledge. How to tap into each student's own creativity is no easy matter. Music and drama may provide tools for this. Music is now part of the curriculum in Trinity College where lectures on church music are augmented by the encouragement of music-making in various forms. Some time is spent also exploring movement and drama in the context of some of the concerns we have as a Christian community.

A survey undertaken by the Uniting Church college in Sydney found that the most formative influence in the life of a theological student, after the minister of the congregation from which he had come, was the theological college he had attended. If ministry is to have a collegial dimension, then it must begin no later than the years spent at college, if not before.

V. CONCLUSION

Abbé Michonneau in *The Missionary Spirit in Parish Life* (1952) writes:

"In our earlier book we advanced many ideas on various subjects, but we can say unhesitatingly that it is the idea of the team that has struck the deepest roots in us and done the most to prove itself". Thirty years later, the roots are firm but the plant has not yet blossomed, struggling in the shade of long-established patterns and practice. Hazards have included the fear that this "new" form of ministry will threaten the old and tried, as well as the need to develop skills for teamwork, a need which may go unrecognised as people struggle with inadequate personal resources. In this concluding section, I wish to discuss the value of team ministry to the church as well as how its full value may be released.

What is team ministry?

Early in the study (p. 4a), some clarification of terms was attempted. It is possible now to offer a closer definition of "team ministry". The custom which has grown up of applying the term to any arrangement which involves the addition of personnel over and above the minister of a congregation has not done justice to the concept. It is quite possible for a minister, deaconess, assistant minister and youth worker to be something other than a team (for example, if they relate through a hierarchical structure) as it is for a group of ministers in different congregations (customarily called a "group ministry" in earlier literature) to be as much a team as anyone can be. The definition is not numerical nor is it wholly geographical (in that members must share the same base and the same boundaries). Indeed in the former case, a term has evolved which more accurately describes the arrangement, namely "multiple staff parishes". This indicates that additional ministers or other leaders have been appointed to develop one existing aspect of ministry more thoroughly than could the minister on his own with his several spheres of duty. (It

also may refer to the linking of neighbouring congregations and their ministers into one "parish" as in the Uniting Church in Australia). Here, as in the case of many "teams" in Scotland's larger congregations, the intention is to strengthen the hand and extend the reach of the minister as presently understood. This is a worthwhile aim, but it may be confusing to call it a team.

It is not enough, however, simply to say that when skills and gifts are represented in a group different from those expected of the traditional minister, this is now a team. There is something more to be said both about the members' relationship, theologically understood, to each other and their relationship to the Christian community. In its discussion of the relationship of the ordained ministry to the whole church, the Lima text makes frequent use of such concepts as reciprocity and interdependence (see above p. 100). It is here that we may find characteristics which distinguish a team from a "multiplicity of staff". The relationship the Lima theologians saw between the ordained and the community constitutes also the nature of the team. Its members "represent" aspects of the total ministry of the church, both to each other and to the congregation. They do not exercise certain functions of ministry separately from each other and from the church. While it is often proposed that in a team there should be "differentiation of function", this is not to prevent conflict nor to achieve greater efficiency in certain tasks but to enrich the ministry of the whole church. The sharing involved is not a "pooling of contributions" but a calling forth from each other a representation of the ministry of Christ to the world, enough in itself but incomplete until it interacts with the whole Christian community.

A Methodist definition describes team ministry as *"the purposeful planning of the total ministry of the church, ordained and lay together"* (1). In speaking of the collegial aspect, the Lima text refers to a *"college of ordained ministers sharing in the common task of representing the concerns of the community"* (my emphasis). That the teams in Craigmillar and elsewhere did not

consist entirely of ordained members does not prevent us from offering such teams as examples of collegiality. There is much discussion today as to who should be ordained, and in offering the threefold pattern of bishop, presbyter and deacon (all ordained, but with different intentions), the Lima text is entering this debate. The deacon is seen as representing to the church her calling as servant in the world and exemplifies *"the interdependence of worship and service in the Church's life"* (para. 31). As the church approaches clarity on this matter, it may be that the successors to some of the lay members on the team studied would be ordained deacons. The strengths have been argued, however, of having lay people in a team, while understanding their role as distinct from their fellows in secular employment in that they exercise a ministry to as well as with the church, interacting with it as do the ordained personnel.

The reference to specialist ministers and deacons serves as a reminder that not all members of a team need be full-time personnel. Indeed in the case of "auxiliary ministers" (2) in the Church of Scotland and the non-stipendiary priests of the Episcopal Church in Scotland, it is understood that they will operate from within a team. If it is the case that some who work "from" a team in the name of the church and in interaction with the church (e.g. the "new diaconate"), seen as representing in the world the *diakonia* of the church and as recalling the church to its own *diakonia*, the real possibility is offered that collegiality may extend to those whom a church has associated with a "single-handed" minister (or indeed a team) in his task, not least those ordained as elders. That this should be a team is by no means automatic, any more than would be the mere multiplication of ministers.

The call for teams.

For many writers and church leaders, the situation in church and world suggests a new approach in the ministry and mission of the church, which they see as represented by team ministry in particular. This clear call for teams has been heard in the situations, books and reports referred to in this study. For

example, the Committee of Forty saw teams as the appropriate, if not the only, arrangement to accompany *"the new geography"* of the church, the planning for a district as a whole. There is also the *"given"* of the conspicuous increase of specialist ministers (3) seeking a base from which to operate. (It may be that there is overlap here between specialist ministers and the strengthening proposals world-wide for the recovery of the deacon as a third expression of ordained ministry). Edward Schillebeeckx in calling for the needs and possibilities of any community of Christians to be explored before it is decided what kind of ministry is needed, offers no other option than a team - *"the model of the pastor who is capable of doing everything is clearly out of date"*. For him, in fact, the only decision is *"what kind of differentiated pastoral team is needed"* (4).

There is more behind this call for teams than purely pragmatic considerations, as all these sources would readily admit. We may identify two main factors which have contributed to the case for teams being put so unequivocally. One is New Testament scholarship, the other relates to movements and impulses in contemporary social organisation.

The relatively recent development of historical criticism combined with the renewed emphasis given to the Bible throughout the church (it is significant that one of our main sources for biblical teaching on ministry has been a Roman Catholic one) has affected more than just the church's understanding of the faith. The practice of the church has also been affected, evidenced, for example, in liturgical renewal, and not least in the practice of ministry. Failing to find ready models for ministry in the New Testament (to assist, for example, in ecumenical discussion), the text has been scrutinised for what it does say about ministry. Anton Houtepen (see above p.102) speaks for many biblical scholars today in finding a *"plurality of paradigms"* (5), not one distinct set of tasks and gifts which define those who will minister to the church.

As to the contemporary world situation, several aspects may have some relevance in the church's response in ministry by team. The search for community might be cited and the team seen as an instrument in building community, as having the characteristics of true community. Another factor which may be relevant is the changing attitude towards authoritarian figures and structures, to which the shared authority of the team may correspond. However, the call for the team may most insistently be heard as the church begins to reshape itself in response to the world's need of the Gospel, as it begins to live "for others". It is then that the church is forced back to rediscover the fullness of its resources, the better to meet the demands made upon it, to the point where the charisms of all its members are released and its ministries enmeshed into a unity, a search which spills over to affect the patterns of ministering to the church, to produce that which will more effectively call the church to order - because it itself is engaging visibly in the same task.

The advantages of team ministry

Much of the resistance to team ministry arises from the belief that the authority and place of the "single-handed" ordained ministry is being challenged. To champion team ministry, however, is not to devalue or declare redundant that traditional pattern of ministry. The ordained minister finds his place in the team and may discover afresh the meaning of his ordination, to "receive it back a new thing" as was the experience of the Nicaraguan priest quoted above (p.119). Nor is the "special relationship" of minister and people threatened. It may indeed be true that in a team, members are helped to be even more "persons" as they come to a deeper understanding of themselves, and in consequence can relate in a more personal way to others of the community.

Chief among the advantages of the team is its very diversity. We have already quoted the Committee of Forty's observation that *one of the real difficulties about ordained ministry today is that the minister everywhere is expected to conform to the same pattern, to perform the same numerous functions, and in short,*

only too often, to be the heart and soul of the whole congregation" (6).

Diversity introduces flexibility into the church's response to a more diverse society. Where one minister must carry out a basic function wherever he is, the "colouring" appropriate to a particular location is lent by the "mix of ministries" in any team, a mix which will differ according to the situation. A result will be that the shape of the church will not be constant wherever one goes but many different patterns of church life will emerge. Vollebergh's example of the grass-roots community which ultimately wishes to move into effective association with similar communities may be cited (above p. 103). For Mady A. Thung (above p. 93), the multiplicity of task requiring a multi-faceted approach (with a diversity of staff to service this) is already present at the level of the local congregation. Her three "synagogues", while they may be physically associated, call for a considerable variety of expertise to enable their functioning. These examples underline the diversity not only in the team but of types of teams. There is indeed no single "substitute for a real minister" (to quote MacVicar, above p. 3), no one alternative pattern. The team itself is not a single new structure to replace the old but a means to enable the emergence of many moving patterns.

In this diversity, as ordained and lay open up their gifts to each other, other advantages are hidden. One of the most significant of these is what Ian Fraser has called a "new hearing of faith" (7). If the church is being addressed through the world as well as in the ways commonly understood, then sharper listening needs to take place. The Craigmillar experience suggests that the team may add to the sensitivity of a church by enabling new kinds of relationships to be developed, as members follow up their hunches and give their own real skills free reign, and by allowing new structures to develop which are "listening structures" because entered into freely by both church and community. The communication of the Gospel must be done both in direct and indirect speech, with both authority and humility. Where all depends on one minister, limited

by time and task, the way of authority and direct speech is generally chosen as being more accessible and as offering a seemingly better return for the effort and time expended. The other requires the patience which resides in a team. Ian Fraser is making a similar point when he remarks that a hierarchical structure "*cannot do what the church needs, to grow up and move outward in love*" (8).

The end to predictability in church structure and the increased sensitivity which can be offered by teams should make possible the "*new atmosphere and idiom*" (9) sought by the Committee of Forty. It is inevitable that when one set of professional values ceases to be so dominant in the ministry of the church, changes will occur in the body as a whole. In a team of ordained and lay people, where the lay members are not merely responding or reacting to the ordained members, the style of the conversation will be quite different and the approaches to a matter will be as various as the backgrounds of the members. This will affect the whole community of believers.

Above all, working in a team offers members the freedom to discover their own gifts of ministry (including ordained members) and to find the way to exercise these in unity with one another. This process of discovery is carried out both in the team and with the congregation. In this, team and congregation are interdependent, each drawing the other into the exercise. It is at this level, too, that discovery of the gifts of ministry of other branches of the church is best carried out, as denominations co-operate in a single venture. In "*mutual subordination*" (10) ministry, which is most commonly described as *diakonia* in the New Testament, is learned. Not least for the team member are the mutual support for the task and the opportunity for personal growth.

One possible advantage of particular significance today remains to be recorded. John Sonnenday, in an account of the Stevenage Methodist Team Ministry, notes that "*the ideal for church leadership is of a person who has four qualities or*

qualifications: 1) male, 2) theologically qualified, 3) ordained and 4) full-time employment by residential congregation(s)" (11). The first of these has not yet been discussed as such in this study, although the Craigmillar team always included women members. The Lima text, in a subsection on "men and women in the church", invites the churches to a deeper consideration of this matter:

"Where Christ is present, human barriers are being broken. The Church is called to convey to the world the image of a new humanity. There is in Christ no male or female (Gal. 3, 28). Both women and men must discover together their contributions to the service of Christ in the Church. The Church must discover the ministry which can be provided by women as well as that which can be provided by men. A deeper understanding of the comprehensiveness of ministry which reflects the interdependence of men and women needs to be more widely manifested in the life of the Church" (12).

If interdependence is a mark of the team, it is one which relishes also the interdependence of men and women. It will take some time for the church to discover and give full value to the ministry of women (and to learn too of missed opportunities in the ministry of men). In the meantime, women who find the church slow to accept them as ministers are finding their place in the team, where role presuppositions pertaining to the single-handed (previously male) minister do not apply. In the team, the ministry of women, as well as of lay people, or of the "non-professional", or even of the person struggling with matters of belief, are made visible to the church.

Team ministry is not being offered as an option, an alternative "programme" for the Church. Anton Houtepen, while emphasizing that no single, unchangeable model for ministry is laid down in the New Testament, nevertheless insists that any model we propose be tested against the "New Testament ethic of ministry" which is characterized by brotherliness (*koinonia*) and service (*diakonia*). These, however, are not simply guidelines for pastoral attitudes but "must also affect structures and relationships". They are to be "the core of ecclesiology rather than its spiritual corollary" (13). The collegial

dimension then is part of the church's very expression of the Gospel, not a new technique but part of the message.

The problems of the team

There are many difficulties attendant upon team ministry. Some of these have been experienced by those who have worked in a shared ministry. Others are "imagined" difficulties - which is not to say that they might not happen. Many of course are both feared in prospect and found to be true. While most of the major difficulties apparent to this writer have been referred to in the body of the study, when listing advantages of the team it is well to acknowledge the problems, especially with a view to identifying those regarding which fears, in practice, have been found to be unjustified.

I have suggested that two of the most frequently mentioned problems (which are closely related) - the parity of ministers and the question of leadership - need not be such problems as they are made out to be. To be equal does not require that you be separated and protected from other "equals". The conclusion that when two walk together there must be a hierarchy may arise from a concern about one's own status. Even that one should be leader does not question this principle. The Committee of Forty (above p. 83) linked these when it remarked that *"every team must have a leader to co-ordinate plans and common efforts. This need in no way compromise the spiritual principle of the parity of ministers - indeed parity without differentiation of function is an abstract and unreal quality"*. I have outlined the process by which the Craigmillar team moved from the position that none should be "over" another to a recognition of a function for a leader. This function was to be exercised in respect of the team and need not affect any relationship the team had with an outside body, like the Presbytery. It was important that this be so; had another level of authority been created, the accessibility to the team, both from

congregation and local community, could have been curbed. In our view, also, it was not necessary to "prove" the parity of ministers by rotating chairmanship year by year, as Ferguslie Park intended, and as Livingston in fact did. In the latter case, however, with the different denominations also seeking an equal voice, it was an understandable policy. We felt, nonetheless, that there were clear advantages, and no risk, in an internal function of leadership held for a long period by one member. It is interesting that in both the cases of Craigmillar and Drumchapel, one of the first calls for a leader/chairman was an agenda-writer, a role not obviously "powerful".

Another major group of difficulties is seen to arise from the fact that it is people who make up teams, and people with failings. One or two responses to the Committee of Forty report feared personality clashes, not least where there was not theological affinity. Indeed John Bodycomb (14) believes this to be among the guiding principles for selection of team members. This may be good sense, although it is doubtful if we should go as far as some who see this as essential, any more than it is essential in a congregation. Our own experience does not help since while some conflict could be traced back to differences of theological viewpoint (the two possible courses of action under discussion at the end were examples of this) there was sufficient area of agreement in which to "recover" and keep talking. Theology aside, it is inevitable that differences of personality will be a factor. This leads some to question the value of teams, as at the Dunblane Consultation (above p. 93), when one minister made a strong comment about the amount of talk involved in their setting up and continuation. His view was that the parishes were being neglected by ministers who seemed to have to spend many hours working through their own problems. One response to that would be to acknowledge that, perhaps because of the very newness and sensitivity of this way of working, some teams have in fact done just that. Occasionally reports betray an over-awareness of the inner workings of a team. In retrospect, I would accent that the Craigmillar team was at times too "self-conscious". Another response,

however, would be to assert that of course there is more talk in teams about relationships. Here in some ways is a more demanding way of working. The discipline of growth and self discovery, by which we come to recognise and accept the ministries we are called to exercise, and the building of people and ministries into a community, are not easy processes. They are however part of the calling of a Christian, which includes those called to ministry to the Christian community. It is to be hoped that where there is a more developed education for teams, this process will more and more be a creative one.

One difficulty has not received much discussion, that experienced by the congregation in accepting a team of ministers when they were used to relating to one only. The Australian reports, reflecting a situation where congregations "woke up" at Union to find themselves sharing a ministry with other congregations and under the care and leadership of more than one minister, make special mention of the need for the preparation of the congregation for a team. This is not purely a matter of ministerial organisation. If we believe that it is in the interaction of team and congregation that the church rediscovers the fullness of its resources, then we must acknowledge that the congregation will experience the team as different and "disturbing" (in the best sense too). It will not be enough to "put the arguments" for a team to a congregation. Perhaps ways must also be found of offering a significant number in the congregation experience of some of the processes by which a team works, for example in learning to listen to each other, in being accountable, in facing conflict, in "theologising" about their experience etc. Much of the "preparation" on the part of the congregation can only be done as team and congregation begin to relate to each other. Above all, the type of team appointed must be the one the situation calls for, and in the process of working this out, the congregation must surely be involved.

The selection of teams and their support.

The part to be played by the congregation in decisions about the composition of the team has been mentioned. Their role in continuing support and assessment will be readily understood as important. Final decisions about personnel, however, are too sensitive to be put to the vote. It may seem obvious that any existing team members should be consulted before a new appointment is made, but this has not always been the case. In the Craigmillar example, there was mutual selection of the "anchor ministers". This meant at least a greater chance of compatibility, but also meant that each "owned" some responsibility in choosing the other which may have caused us to live with the consequences longer, as it were, than if one had been imposed on the other. In mutual selection, at the beginning of, or in the course of the life of, the team, more than an interview is called for. A probationary period on both sides may give more room in the initial stages.

A bishop, presbytery or council has an important part to play. Perhaps this is even more crucial later in the life of the team. To take steps leading to the withdrawal of a colleague cannot be an easy thing. Doubts will be harboured as to whether the fault really lies nearer home, and an important step in the interests of the health of the congregation may not be taken. Here the function of the first part of the threefold pattern of ministry comes into view (see above p. 99) where bishops (or the equivalent) are, among other things, *"representative pastoral ministers of oversight, continuity and unity in the church"* (15). For such a person or council to remain in sufficient touch to exercise these functions with knowledge and sensitivity, a means of support and accountability must be developed which takes account not just of certain indicators of health or lack of it (for example, finance, attendance at worship) but which maintains a close personal knowledge of the persons involved and the nature of their relationships inside and outside the team. This function will not be exercised as one person or body with authority over another but within the interdependence

and reciprocity which the Lima text sees as the very essence of ministry. An example may be found in the Craigmillar experience when the local team had to guide the presbytery towards a wider assessment, which was not understood by us as something lacking in the presbytery as much as something we now knew that we could share.

The collegial dimension

Early in this study (above p. 7), some significance was attached to a proposal in the Lima text in its section on "Ministry" for *"guiding principles for the exercise of the ordained ministry in the church"* (para. 17). Here it was suggested that ministry should be exercised in a personal, collegial and communal way. It is to be personal *"because the presence of Christ among his people can most effectively be pointed to by the person ordained to proclaim the Gospel and to call the community to serve the Lord in unity of life and witness"*. The communal aspect refers to the understanding of the ordained ministry as *"bound to the faithful in interdependence and reciprocity"*. It has *"no existence apart from the community"*. Its exercise *"requires the community's effective participation in the discovery of God's will and the guidance of the Spirit"* (16).

In arguing that teams are an example of an emerging collegial ministry in churches in which this aspect of ministry had been less conspicuous, I am also urging the necessity of multiplying these. It can be argued that the collegial dimension is the pivot of the church's ministry. Through it, persons discover their personhood and the activity, characteristic of the church, of discovering and building into a unity, with Christ as foundation, diverse gifts of ministry, is carried out in the team in a concentrated and visible way which willy nilly incorporates and involves the Christian community in this activity. To recover this "missing link" will provide for the church not only an expression of the renewal of its ministry but also a means towards renewal and recovery. The team promises to enrich the ministry of the church and to enlarge its mission.

It has been suggested that a camel is a horse designed by a committee. Many see teams as ministry by committee, and indeed these early examples have an ungainly feel compared with the tried and tested "thoroughbred" one-minister-one-parish pattern - but a camel can go where a horse will only sink into the sand.

MEDITATION

"On one of his teaching journeys round the village he summoned the Twelve and sent them out in pairs on a mission"

Why did it have to be him, Master?
There are twelve of us in the company,
and you had to send us out together,
walking the roads, sharing the hospitality,
telling your message side by side.

John would have been a considerate companion,
we could have shared our fears and known a comfort
from the growing bond between us.

Peter would have led us into difficulty;
there might have been storms and troubles,
but we'd have laughed.
His spirit would have stayed us both against the
opposition.

Judas would have made practical decisions.
He'd have been the leader,
but I could work with someone I admire.

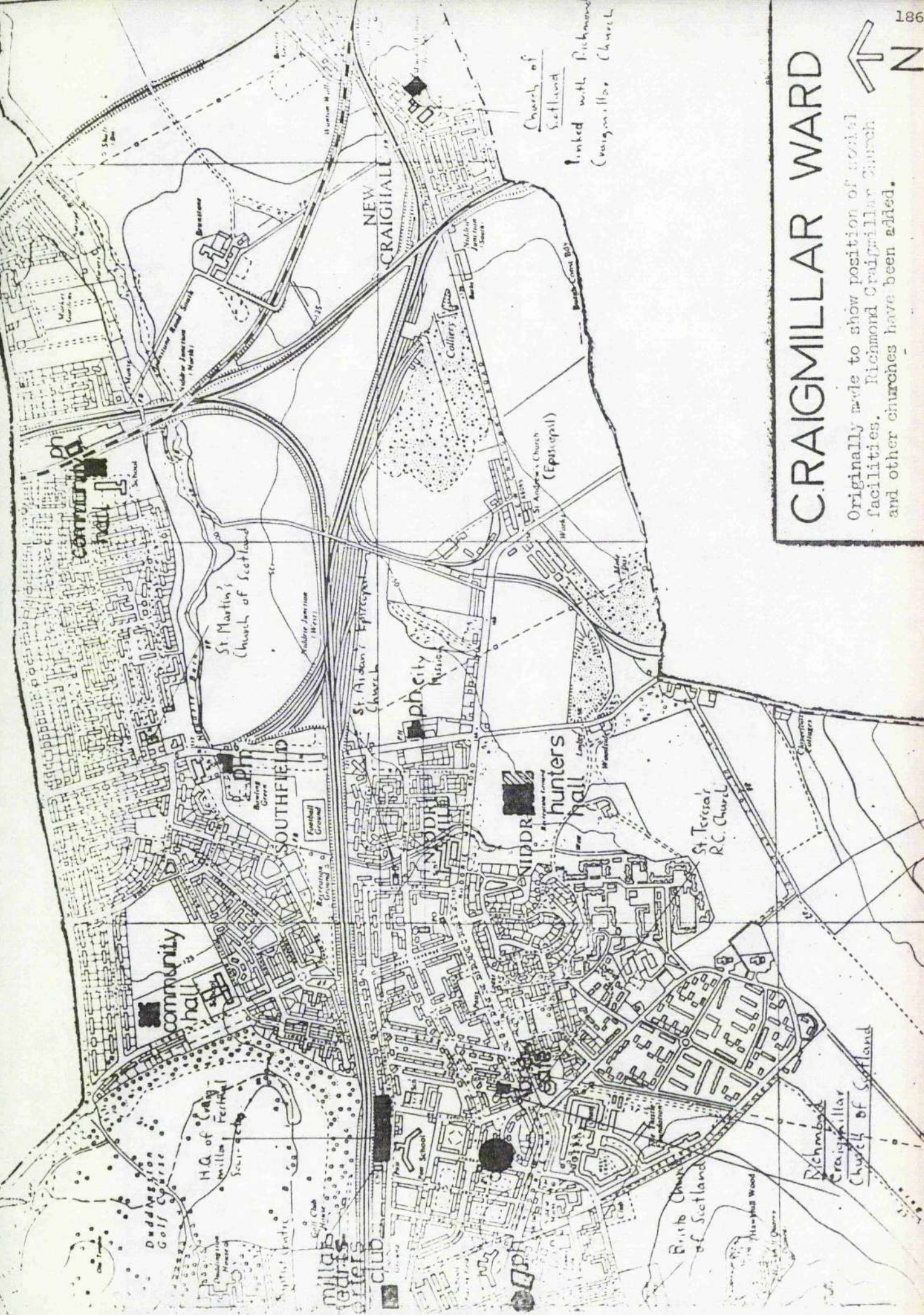
But this man...

I have to apologise for him;
let them know that we are not all like that.
When he preaches, it's a jumble of ideas
toppling out of a jar.
Along the road he's silent when I want to discuss,
chatty when my heart's too full for words.
He snores at night...

I'm not criticising, Master.
Of course you know what's best.
Or perhaps it was just that you thought I didn't matter.
You'd fixed the others up and someone had to go with him.

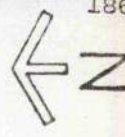
But was it all a waste?
Will people be put off,
because they saw his foolishness - and my impatience too?
For that was half the trouble,
his awkward ways stopped me from doing all the things I could.
Some days I felt like praying for a stiff bout of dysentery
to lay him low
and set me free to be myself a while.

Of course you are right.
We need each other's help.
Something you said about humility.
I don't quite remember.
But, please, next time, it would be very nice
if you could find someone to bring out the best in me.
I hate to see the mission fail or to look foolish
just because we don't agree...



CRAIGMILLAR WARD

Originally made to show position of social facilities. Richmond Craigmillar Church and other churches have been added.



Church of
Setland
linked with Richmond
Craigmillar Church

Richmond
Craigmillar
Church of Scotland

Richmond
Church of Scotland

millers
leathers
club

Duddingston
Golf Course

H.Q. of Craigmillar
Fetters

community
hall

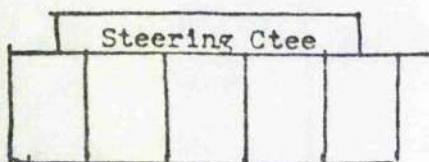
hunters
hall

St. Andrew's Church
(Episcopal)

St. Martin's
Church of Scotland

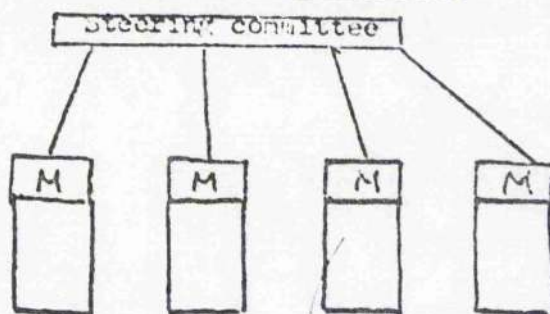
NEW
CRAIGHALL

I. Unitary Organisation



- one goal
- close links betw. departments
- constant membership in each dept.

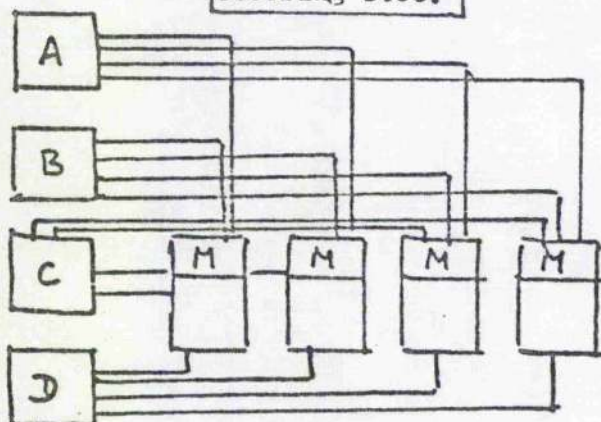
II. Federal Organisation



- several goals
- separate management; independent depts.
- constant membership in each dept.

III. Composite Organisation

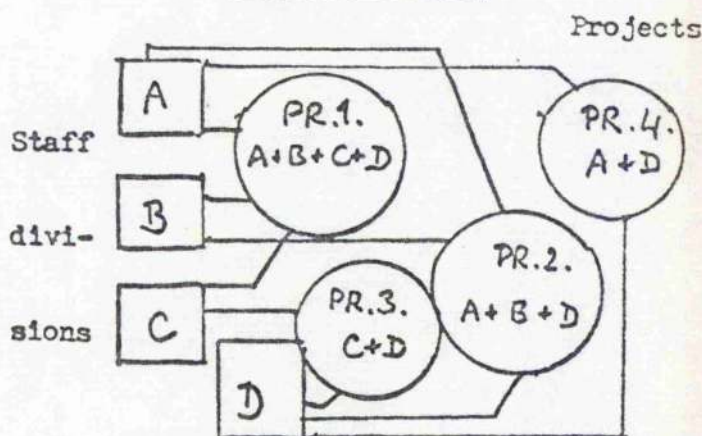
Steering Ctee.



- several goals
- specialized divisions (for personnel, accounts etc.) providing services for all depts.
- constant membership in each dept.

IV. Project Organisation

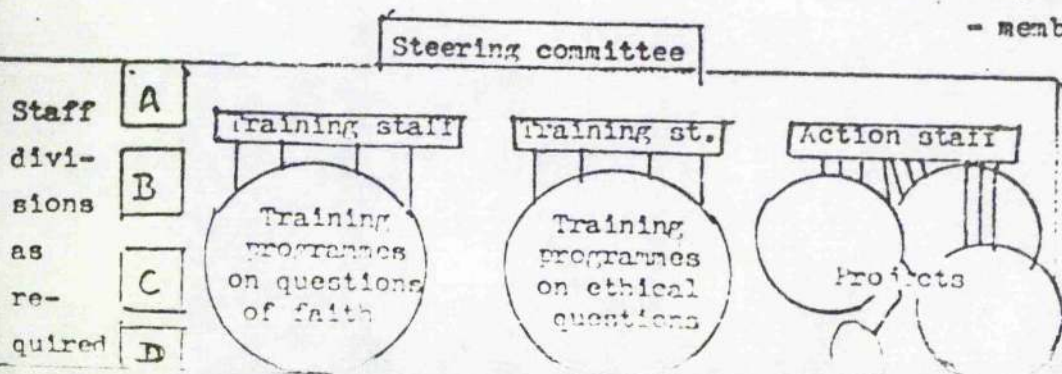
Steering Ctee



- successive goals realized in successive projects
- specialized divisions
- members grouped in changing units responsible for specific projects (e.g. members from C and D divisions work together on Project 3)

V. Model of a Missionary Church in a Region

- three major goals
- project organisation in action dept.
- members grouped in changing units participate in all kinds of activities



NOTES TO CHAPTER I

- 1) *Reports to the General Assembly* 1966: 'Special Committee anent Man-power.'
- 2) MacVicar, Angus, 'No substitute for a real minister', *Life and Work*, (Church of Scotland Committee on Publicity and Publications, date not known).
- 3) Gray, John R. 'There's not much wrong with the parish ministry', *Manse Mail*, Sept. 1971 (Church of Scotland Committee on Publicity and Publications).
- 4) Synod of Queensland, *Team Ministries Queensland Report*, 1981.
- 5) Gutierrez, Gustavo, *A Theology of Liberation*, S.C.M. 1974, pp.11-12.
- 6) Rahner, Karl, *Theological Investigations*, IX, Darton, Longman and Todd, p.103.
- 7) Campbell, A.V., 'Is practical theology possible?' *Scottish Journal of Theology*, XXV, 2, May 1972, pp. 217-227.
- 8) World Council of Churches, *Baptism, Eucharist and Ministry*, 'Ministry' para. 26, Faith and Order Paper 111, 1982.
- 9) Mackie, Steven G., *Patterns of Ministry*, Collins 1969.
- 10) Smith, A.C., *Team and Group Ministry*, Church Information Office, 1965.
- 11) *ibid.* p.48.
- 12) Mr. Leslie Paul was invited by the Church of England's Central Advisory Committee for the Ministry to survey the current deployment of clergy and to draw conclusions from this.
- 13) *Partners in Ministry*: Report of the Commission on the Deployment and Payment of the Clergy, Church Information Office, 1967, p.1.
- 14) *Reports to the General Assembly*, 1967: 'Committee on Unions and Readjustments', p.349.
- 15) *Reports to the General Assembly*, 1966: 'Special Committee anent Manpower', p.798.
- 16) Delivered to a conference of ministers at New College, Edinburgh.
- 17) *Partners in Ministry*, p.7.
- 18) *ibid.* p.105.
- 19) *ibid.* p.21.
- 20) *Reports to the General Assembly*, 1967: Special Committee anent Man-power, p.783.

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- 1) Christman, W.J., *The Christman File*, St. Andrew Press, 1978.
- 2) Livingston Ecumenical Council 1975.
- 3) *ibid.*
- 4) *Focus on Ferguslie* (privately published), p.12, 1980.
- 5) *ibid.* p.12.
- 6) *ibid.* p.13.
- 7) *ibid.* p.53.
- 8) *ibid.* p.52.
- 9) Not made public nor circulated more widely.
- 10) Ferguson, Ron, *Geoff*, Famedram 1979.

NOTES TO CHAPTER III

- 1) *Reports to the General Assembly 1971*: "Committee on Church and Nation".
- 2) *ibid.* 1975 p.513.
- 3) *ibid.* p.514.
- 4) *ibid.* p.518.
- 5) *ibid.* p.519.
- 6) A "basis of association" is an arrangement by which two or more congregations agree to co-operate, in programme and resources, while retaining their rights as congregations "in full status".
- 7) *Reports to the General Assembly 1975*, p.520.
- 8) *ibid.* 1976, "Committee of Forty", p.8 (offprint).
- 9) *ibid.* 1975, p.511.
- 10) e.g. Croft, Peter "The State of the Teams 1973", occasional report from One for Christian Renewal.
- 11) Beeson, Trevor (ed.), *Partnership in Ministry*, Mowbrays 1964.
- 12) Smith, A.C. *Team and Group Ministry*, CIO 1965.
- 13) *Reports to the General Assembly, 1966*: "Committee on Unions and Readjustments".
- 14) *ibid.* p.281.
- 15) *ibid.* p.281.

- 16) Delivered to a conference of ministers at New College, Edinburgh, and presented to the *Committee on New Forms of Ministry*, 1972.
- 17) Peterson, G., *Team Ministries: New Possibilities*, Joint Board of Christian Education, 1976, *Uniting Church of Australia*.
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- 19) Patterson, R.B., *Multiple Staff Parishes*, Synod of Victoria, 19801
- 20) Mackie, Steven G. *Patterns of Ministry*, Collins 1969.
- 21) *ibid.* p.35.
- 22) *ibid.* p.42.
- 23) *ibid.* p.37.
- 24) Grollenberg, L. et al, *Minister? Pastor? Prophet?* S.C.M. 1980 p.5.
- 25) *ibid.* p.13.
26. *ibid.* p.15.
- 27) *ibid.* p.20.
- 28) *ibid.* p.24.
- 29) *ibid.* p.25.
- 30) *ibid.* p.30.
- 31) *ibid.* p.31.
- 42) *ibid.* p.36.
- 33) *ibid.* p.55.
- 34) *ibid.* p.60.
- 35) *ibid.* p.69.
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- 37) *ibid.* pp.73-75.
- 38) *ibid.* p.87.
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- 40) *ibid.* p.45.
- 41) *ibid.* p.57.
- 42) *ibid.* p.55.
- 43) *ibid.* p.92.
- 44) *ibid.* p.98.

- 45) *ibid.* p.98.
- 46) Fraser, Ian M., *The Fire Runs*, SCM 1975 p.1.
- 47) *ibid.* p.79.
- 48) *ibid.* p.109.
- 49) *ibid.* p.112.
- 50) *ibid.* p.114.
- 51) *ibid.* p.51.
- 52) *ibid.* p.116.

NOTES TO CHAPTER IV

A. TEAM AND CONGREGATION

- 1) World Council of Churches, *Baptism, Eucharist and Ministry*, 1982, "Ministry" para.26.
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